A Pledge for Chaplains

Chosen, trusted, commissioned
I WILL BE TRUE.

The opportunity I have was given to me,
I ACCEPT IT HUMBLY AND GRATEFULLY.

Mine is an important assignment with grave responsibilities,
I WILL DO MY BEST.

As a commissioned officer in the defense forces and
a chosen representative of my church,
I WILL SERVE BOTH WITH MY UTMOST ABILITY.

Since service to others is my goal,
I WILL SEEK NO PERSONAL CREDIT.

What happens to me is of little importance,
I WILL PUT SELF LAST.

Difficulties, dangers, disappointments are part of my job,
I WILL MEET THEM WITHOUT COMPLAINTS.

Some with whom I work may find me difficult,
I WILL MAKE ADJUSTMENTS.

Recognizing that chaplains of other faiths have
motives similar to my own,
I WILL COOPERATE WITH THEM.

As the chaplain of men and women of many faiths,
I WILL SERVE ALL WITH EQUAL SINCERITY.

Believing that what I am is more convincing than what I say,
I WILL LIVE WORTHILY.

Since I have been appointed to preach the gospel,
I WILL STRIVE TO BECOME A WORTHY SPOKESMAN
FOR GOD.

As a chaplain, I represent fathers and mothers and all
Americans of good will,
THIS I WILL ALWAYS REMEMBER.

Because I am chosen, trusted, commissioned for tasks
beyond human ability to perform,
I WILL SEEK GOD'S GUIDANCE AND TRUST HIM
COMPLETELY.

—Floyd S. Smith

the Chaplain

The Habitual and the Holy
by *Karl Olsson*

•

The Day of Hope Fulfilled
by *Will Sessions*

•

The Fighting Parsons of '76
by *James C. Hefley*

•

The Challenge and Test of Our Faith
by *Edward B. Harp, Jr.*

•

The Recovery of Dialogue in Preaching
by *Reuel L. Howe*

A JOURNAL FOR PROTESTANT CHAPLAINS

APRIL 1962

the Chaplain

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A JOURNAL FOR PROTESTANT CHAPLAINS

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By Karl Olsson

The Habitual and the Holy

WHEN I was a college undergraduate and Sigmund Freud was still a bad word, a great deal of our study of psychology centered around *habit.* We talked about synaptic grooving: the mysterious process whereby a new habit circuit is set up and maintained, and we talked a great deal about the ethical and theological implications of grooving. We read William James avidly, and I am sure many of us believed that if we could get all the theological verbiage, with which we were then so impatient, restated in psychological terms and insinuated into the synapses, we would be very near the kingdom of God. We were not far from conceiving of the human spirit as a factory system which would function with at least practical perfection if we could get all the wires connected properly. Prayer, self-control, abstention from anti-social behavior, even love itself, what were they but good habits built solidly out of brain and nerve tissue?

Since then, and we are talking about a thirty-year interval, interest has shifted from the habitual to the emotional life. We no longer talk about the smooth functioning of the pistons, drive shafts, and wheels; we are much more preoccupied with turbines and dynamos. Put in another way, we have moved the behavioral problem inward, away from limbs and muscles and nerves into the mystery of the self. With this shift has come a curious disregard for habitual education. We no longer care if children spell badly, write badly, stand and walk badly so long as they function and are comfortable with themselves. We no longer teach memorization. The possibility of memory as a storehouse for ordered impression is largely disregarded and so is the delight of recall: the use as a touchstone of experience of what has been greatly thought and said.

It may seem in these circumstances that we need a renascence of habituation. We may need to give men back the security and the freedom of ritual, habit, and protocol.

C. S. Lewis' words about ritual in *A Preface to Paradise Lost* are appropriate:

> It [ritual] is a pattern imposed on the mere flux of our feelings by reason and will, which renders pleasure less fugitive and griefs more endurable, which hands over to the power of wise custom the task (to which the individual and his moods are so inadequate) of being festive or sober, gay or reverent, when we choose to be, and not at the bidding of chance.

It may be that the freedom for which our time searches so frantically will only be recovered when we have learned once more the mystery of discipline: the schooling of mind and body by habit.

But whatever the truth of this and whatever our slant on psychology, we continue to be creatures of habit. We do things better which we do often. Even so dangerous a beast as the automobile becomes reasonably docile under our habituated skill and we manage to answer millions of letters and handle thousands of personal contacts with relative ease because we can fall back on the cliché and the stereotype, "Reference is made to our telephone conversation of June 9." "We shall look forward to the pleasure of your company." "I was highly honored." Buzz, buzz, buzz!

Graham Greene, the Roman Catholic writer, has shown us what happens to habituation in the clergy of his church: the spotted soutane, the mumbled adenoidal prayers, the rushed ritual in the drafty church, the set way of handling deep dimensions. There is good reason for us cleaner, nattier, more elocutionally acceptable American Protestant clergymen to ask ourselves if habit has made our vocation (i.e. *call*) into this sort of perfunctory, glazed, adroitness: this quick and heartless dealing with the duties of office, as if we were God's minor bureaucrats dispensing triplicate forms.

CLERGY of non-liturgical bodies will perhaps agree much too readily. They will conjure up in their minds the warmed-over rituals of their more formal colleagues; they will suck nourishment from the thought that their own prayers arise from a red heart and not from black print in a black book. They will remember the warm flood of their rhetoric in the last sermon: a rhetoric so mellow and so fruity as to bring a gush of tears to their eyes and a rapture to all the members of their congregation.

The clergy of the liturgical churches will perhaps disagree too readily. They will think of the sonorous and time-worn style of their prayer book, a style the simplicity and austerity of which precludes careless reading. And they will remember some of their non-liturgical colleagues as pompous and verbose babblers whose spontaneous prayers are crammed full of tags and thumbed tropes and whose sermonizing is a thin gruel of sentiment

bobbing with disengaged gobbets of bad oratory.

Both are wrong, of course. Both habituate and both lean on habituation. The evil lies not in the use of habit but in its abuse. Habit is a good stout walking cane to keep us going over the rough spots. But it can easily become a bed on which we flee from the agony and turmoil, the risk and the failure of our calling.

I suspect that the worst kind of bad habituation is not the act half so much as the feeling. Although the act can be bad enough. During a recent vacation trip our family stopped for worship in a city church. It was a middling Protestant church, not too too in either direction. The sermon was thoughtful and evangelical; the building in which the service was held was a church and not a club; it had a responsibility to the gospel. But on the way out we were treated to one of these thoughtless routines which must chill the blood of unbeliever and penitent alike. As we filed by the pastor, he greeted us by using both hands alternately in what by its deftness and rapidity resembled the reflexes of an octopus. The hands came from everywhere: over heads, around bodies. Flick went a hand; flick, flick. I wondered irreverently why he had not also trained his feet so that the congregation might be disposed of in half the time. Luckily I was not contemplating suicide, the rejection of God, or the dynamiting of the First National Bank. If I had been, I am sure it would have been impossible to get through those gyrating tentacles into the heart of the preacher. He was a man in a hurry. He had gotten past his sermon. Now he was anxious to have a go at the baked chicken. He had learned in the seminary that a good pastor shakes personally the hand of all his hearers. Very well, he would do it as expeditiously as possible. Flick, flick! Had it not occurred to the good man that his sermon may have had an effect? There may have been in that crowd pushing by the door a soul with the arrow of truth in it. There may have been a soul peering out despairingly through the windows of its flesh and pleading for judgment and mercy. What that soul found was only a calisthenic expert with hard eyes and a professionally adjusted mouth.

But a thousand times worse than the professional act: even the oily smile which lights up the face briefly and then fades to reveal the vacant self—is the professional feeling, the emotion whipped up to order, the phony concern (my, my, my), the pruny delight (well, well, well), and the blancmange piety: the rolling eye and the unctuous sigh. The horror of these feelings is not primarily that they are hypocritical. Of course, they may fool the observer and this is bad enough. But the deeper horror is that they may also fool the preacher. Because he can grimace and gesticulate and even weep or chuckle at will, he believes himself to be an involved

person. Witness the bitter comedy of Chaucer's Pardoner who while knowing himself to be a rogue is carried away by his own eloquence to the verge of sincerity. And in this shadowland nothing is so insincere as a near sincerity. It is so plausible; it seems so right. That is why sophisticated souls who decry a certain kind of blatant professionalism (the things we have been lampooning) fall victim to a worse kind of subtle professionalism: the soft-spoken, subdued-color-scheme, pin-striped, candid, all-my cards-on-the-table professionalism of public relations officers for large universities and large corporations. Such men are not mere façade. To be façade is to have a hard core of unassailable being somewhere. It is to have a clown self which laughs at all the priest masks and king masks. But to be a confusion of seeming and being without knowing where the borders run is to be truly damned. To smile without knowing whether the smile is jolly or cynical, to weep without knowing if the tear is a crocodile tear or not, to pray without knowing if the prayer is addressed to God or to myself—this is to be a professional.

Most serious of all is the professionalization of motives. To perform the most holy acts "to be seen of men," particularly men who count; to measure holiness by the size of the parish to which I am called; to rejoice in the temporal rewards of my office—this is to look upon the ministry with the cold eye of the mercenary. None of us is free. In how many gatherings of ministers is not the change of benefice—the moves on the chessboard of appointments—the major topic of conversation? Among how many military chaplains are not rank and assignment the most luscious morsels of the conversational *smorgasbord?* We behave sometimes as if our model were Lucifer, the melancholy angel who aspired to assume command of heaven, rather than Christ who took upon himself the form of a servant.

The reason for this confusion of motives is that we are not clear about what we mean by an effective ministry. It lies near at hand to make the criterion of effectiveness merely how people evaluate us—what our parish or our commander thinks of us. This, to be sure, has a sort of bread-and-butter usefulness. The way to holiness does not lie in wanton disregard of the demands of the office or of the opinions of sensible people. But there is a deeper level of approval and woe to the minister who thinks he can disregard it. To be a professional in the worst sense is to let our frame of reference become merely the community in which we live. To be a minister of the congregation and not God's minister to the congregation is to play the assiduous ape: to seek to discover what face, what tone, what walk, what word the church wants and to act accordingly.

The way out of the morass is to recover our calling as God's wit-

nesses to our time and only by virtue of this calling, managers, liturgists, pulpiteers, counselors, and a half dozen other things men would have us be. Only God can endow us with freshness; only God can help us to look at men as if we saw them for the first time; only God can break through the shell of mimicry and make us real people and real pastors with real tears, real laughter, real contrition, and a real communication of the gospel of salvation. Only God himself can prevent even God from becoming mere habit and his holy name a manner of speaking.

AT YOUR SERVICE

Christian Friends, bulletin of the Anti-Defamation League, 515 Madison Ave., New York 22, N.Y. will send a free catalog for all ADL publications in response to your request. Recent publications listed are *Swastika 1960,* 75 cents; *The Apprehended,* 25 cents; *What High School Students Say,* 35 cents; and *Treatment of Minorities in Secondary School Textbooks,* 50 cents. New editor of *Christian Friends* is Rabbi Solomon S. Bernards.

* * *

The award winning "Talk Back" television programs, produced by the Methodist Radio and Film Commission (TRAFCO) of Nashville, Tenn., have now been filmed and released to television stations across the nation. TALK BACK is the public service program that helps solve real life problems through discussion. They are released by the Broadcasting and Film Commission of the National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

* * *

Tape recordings of the Sunday school lessons for 1962 are being made by Eva Marie Kennard and are made available through the program called Christian Education for the Blind. For information write CEB, P. O. Box 6999, Fort Worth 15, Texas.

* * *

The American Bible Society, Dept. U., 450 Park Ave., New York 22, N.Y. has issued a new pamphlet entitled "Bible Readings in Time of Bereavement." Cost: 65 cents per hundred.

* * *

Columbia Records, 799 Seventh Ave., New York 19, N.Y., will be glad to mail upon request a small catalog listing religious records which are for sale. Catalog lists records by such musicians as Leonard Bernstein, Mahalia Jackson, Albert Schweitzer, the Mormon Tabernacle Choir.

By Will Sessions

The Day of the Cross

VERY early in the morning the chief priests, the scribes, and the whole council held a consultation, Matthew and Mark tell us, but Luke goes into considerable detail describing the grilling of Jesus along with his answers. "If you are the Christ, tell us," they demanded. Jesus then answered, "If I tell you, you will not believe; and if I ask you, you will not answer." Then he added what probably infuriated them more than anything that he had ever said, "But from now on the Son of man shall be seated at the right hand of the power of God."

Immediately they seized upon that point, "Are you the Son of God, then?" And he answered, "You say that I am" (Lk. 22:66-70). This was like a spark to gunpowder. They hungered for his life. They knew, however, that they were incapable of giving the death sentence legally, so they marched him off to Pontius Pilate, the Roman governor.

According to Matthew, it was during the morning hours of Friday that Judas returned the thirty pieces of silver to the chief priests and the elders. He insisted that he had betrayed innocent blood in turning Jesus over to them, but they dismissed it from their consciences with the statement, "What is that to us? See to it yourself" (Mt. 27:4). In frustration he threw down the money in the temple and went and hanged himself. Meanwhile the chief priests, who had taken the thirty pieces from the temple treasury to buy the blood of Jesus, reasoned that they could not accept that money back into the treasury because it had become blood money, so they took the coins and bought with them a potter's field in which to bury strangers. They called it the Field of Blood.

At sometime during the forenoon the third and the fifth of the Master's trials were held before Pilate, the Roman governor. By virtue of the fact that at sundown the sabbath

This article and the one beginning on page 12, "The Day of Hope Fulfilled," are reprinted from the Week of the Cross *by Will Sessions with permission of The Bethany Press. (C) 1960.*

THE WEEK OF THE CROSS

PALM SUNDAY. the day of hosannas
Mt. 21:1-11; Mk. 11:1-11; Lk. 19:29-44; Jn. 12:12-19

MONDAY: the day of cleansing
Mt. 21:12-17; Mk. 11:12-19; Lk. 19:45-48

TUESDAY: the day of preaching
Mt. 21:20–26:2; Mk. 11:20–14:1; Lk. 20:1–22:1; Jn. 13:1

WEDNESDAY: the day of preparation
Mt. 26:3-16; Mk. 14:1-11; Lk. 22:1-6

THURSDAY: the day of communion
Mt. 26:17-46; Mk. 14:12-42; Lk. 22:7-46; Jn. 13:1–18:2

GOOD FRIDAY: the day of the cross
Mt. 27:1-61; Mk. 14:32–15:47; Lk. 22:66–23:56; Jn. 18:1–19:42

SATURDAY: the day of overcaution
Mt. 27:62–28:1; Mk. 16:1

EASTER: the day of hope fulfilled
Mt. 28:1-10; Mk. 16:1-11; Lk. 23:56–24:12; Jn. 20:1-18

* * *

would begin, there was urgency among the Jews to dispose of Jesus. If one of them were to step under the roof of a Gentile, that one would be ceremonially unclean. For this reason the chief priests and the crowd of Jewish onlookers stood outside in the street before the governor's palace. Pilate had to shuttle back and forth talking with Jesus inside the building, and then turning to those outside that he might carry on at least the semblance of a trial.

"What accusation do you bring against this man?" he asked, and the chief priests said that if Jesus had done nothing wrong, they would never have handed him over to Pilate for trial. Pilate urged them to take Jesus and to judge him for themselves, but they explained, "It is not lawful for us to put any man to death" (Jn. 18:31).

Pilate then turned indoors to question Jesus, "Are you the King of the Jews?" Jesus answered this by asking him a question: "Do you say this of your own accord, or did others say it to you about me?" This did not please Pilate, however, for he became very abrupt with Jesus. "Am I a Jew?" he said, and went on to point out that it was only because the Jews had turned Jesus over to him for the death sentence that he was involved in the interrogation at all. Jesus then explained to Pilate that his kingdom was not of the world, but that it dealt with truth. "Every one who is of the truth," our Lord explained, "hears my voice." Pilate then asked the eternal question, "What is truth?"

Turning to the accusers outside, Pilate said, "I find no crime in him," but they insisted that Jesus had been a troublemaker not only in Judea but all the way from Galilee southward. Pilate then seized upon the

word "Galilee" and dismissed the case. If the prisoner was a Galilean, he would be under the jurisdiction of Herod who was governor of Galilee and who was visiting in Jerusalem that he might share in the Passover.

STRAIGHTWAY the chief priests took the Master to Herod. Normally Herod would not have bothered with such a piece of business at such a time, but because the chief priest stood as the accuser, Herod sat in audience. It was technically the fourth trial, but it, too, stands as a travesty of justice. Herod knew that the chief priest wanted to do away with Jesus. Herod had heard that the Master was a miracle worker, so he asked that our Lord perform some wonder that he might be entertained. This Jesus refused to do.

Herod then asked the Master some questions, but Jesus answered nothing at all. Herod then turned him over to his soldiers who made sport of him, mocked him, arrayed him in "gorgeous apparel," and sent him back to Pilate. Apparently there was something about such treatment of a Jewish prisoner that amused Pilate, for Luke makes this notation, "And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other" (Lk. 23:12).

The fifth trial was as great a farce as the four previous hearings had been. Pilate insisted that he could find no fault in the man. He offered to chastise him and to release him. The sort of chastising that Pilate's soldiers would give him might leave Jesus a hopeless cripple. As to just wherein it should be thought that an innocent man should be given that kind of treatment eludes the Christian student, but that was Pilate's suggestion. The chief priests refused to settle for anything less than death, so Pilate changed his tactics. It was customary to release a prisoner at the time of the Passover feast. Would they like him to release Jesus? They would not! They would prefer that he release Barabbas who was a robber. As for Jesus, they wanted him crucified.

The story would have been different had Pilate dared play the part of a man. His wife sent word to him to have nothing to do with Jesus. She said that she had a dream about him. Pilate then called for water and a basin, and washed his hands before the crowd. "I am innocent of this man's blood; see to it yourselves," he said and proceeded to release Barabbas and to deliver Jesus for crucifixion.

What happened when Pilate dismissed Jesus provides a picture that would delight the most bloodthirsty sadist. First the soldiers scourged our Lord, which would mean they whipped him to within an inch of his life, then gathering the whole battalion, they stripped him, put a scarlet robe upon him, plaited a crown of thorns, placed it on his

head, gave him a reed in his right hand, and kneeling before him, mocked him, saying, "Hail, King of the Jews!" They spat on him, they took the reed out of his hand and struck him on the head with it, pressing the thorns deep into his scalp. Then they stripped the scarlet robe off him, put his own clothes back on him, and led him away to crucify him. At twelve noon the sky darkened, there was an earthquake, the graves gave up their dead. Some of our Lord's disciples came and stood helpless at the foot of the cross. When the soldiers crucified him, his cross stood between those of two thieves.

SEVEN words, we are told, were spoken from the cross. Actually they were not words but complete sentences, each with a context all its own. The accepted sequence is:

First, "Father forgive them; for they know not what they do" (Lk. 23:34).

Second, "Truly, I say to you, today you will be with me in Paradise" (Lk. 23:43).

Third, "Woman, behold your son!" And the companion statement, "Behold your mother " (Jn. 19:26-27).

Fourth, "My God, my God, why hast thou forsaken me?" (Mk. 15:34).

Fifth, "I thirst" (Jn. 19:28).

Sixth, "It is finished" (Jn. 19:30).

Seventh, "Father, into thy hands I commit my spirit " (Lk. 23:46).

The sentence, "Father, forgive them for they know not what they do," is a prayer. How he could have prayed it is beyond human understanding. He was hanging there with no hope for coming down to have his wounds bandaged, yet in that instant he dared think of forgiveness for the men who were responsible for his suffering. Had the soldiers taken him down then and there, he would never have been able to walk. He knew that he was doomed to die. He knew that he might linger for days, for it was not uncommon for victims to suffer two and three days before death would put them out of their misery. With injustice searing through his mind, with the combined pain of the crown of thorns and his weight pulling at the tendons of his hands and feet, and with every muscle and nerve caught in the death throes, it is hard to understand how he could have prayed, "Father, forgive them."

That he should add, "They know not what they do," would seem to belie the facts. Indeed, they knew very well what they were doing. What our Lord knew and what they did not know was that they were pitting themselves against the purposes of God. They did not realize that the parts they were playing were parts in a divine drama.

The second word has to do with the thieves who were crucified to the right and left of him. All four Gospel writers specifically mention the thieves and insist that the Mas-

ter was placed between them. Surely it would make little difference where the soldiers crucified him or with whom they crucified him so long as they crucified him at all. The horrible fact remains that he was nailed to the cross to die.

One of the thieves said, "Are you not the Christ? Save yourself and us!" The thief did not care about the fact that Jesus was the Son of God. He would have welcomed help had it come from the son of the devil. All the thief wanted was to get down from the cross. The comment of the other thief is amazing in view of the agony that all of them must have been suffering. He rebuked his companion, "Do you not fear God, since you are under the same sentence and condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he added, "Jesus, remember me when you come into your kingly power." To this our Lord replied. "Truly, I say to you, today you will be with me in Paradise."

Just when the third word was spoken or what may have prompted it, remains a mystery. At some time the Lord looked down to see Mary, his mother. He was leaving her nothing. Seeing John, the disciple he loved, he said to Mary, "Woman, behold your son," and to John, "Behold your mother." The incident stands as a precious, tender, considerate gesture. Once again he was thoughtful of others. "And from that hour the disciple took her to his own home" (see John 19:25-27).

The fourth word was spoken in a loud voice, in fact, in a scream, "Eloi, eloi, lama sabachthani," which is Aramaic for the lament, "My God, my God, why hast thou forsaken me?" (Ps. 22:1). Assuredly men often feel that they are forsaken. Jesus had spent his life in utmost generosity. He had tried hard to deal fairly with humanity on a friendly, common-sense, open-and-above-board basis. For this effort his reward was the death penalty. Surely it represents the ultimate in irony. Small wonder the question that came to his lips was, "My God, my God, why hast thou forsaken me?"

At some moment in the afternoon he said, "I thirst." Thirst will be remembered as the only outcry to his flesh that he made. Nervousness makes a person thirsty and probably nothing more so than the experience of being nailed to a cross. During those hours on the barren hilltop called the Skull, the need for anything that would bring relief to his torn flesh must have been terrific. Prior to his crucifixion the soldiers had offered him wine mingled with myrrh which he refused (Mk. 15:23). Supposedly this would have served as a stupefying potion.

It would seem that when he had done so much for mankind, surely somebody could have given him a cup of cool water, but no, John, who alone mentions this circumstance, tells: "A bowl full of vinegar

stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth" (Jn. 19:29). Our Master seems to have taken this.

There is not one of the seven words that all four of the writers remembered to record. John writes that after receiving the vinegar, Jesus said, "It is finished." It would seem to be a statement made to himself alone—not to mankind, not to God, just to himself. He had done what he had been sent into the world to do. He had come into the world to live a life, and to reveal the nature of his heavenly Father.

The final statement from the cross was a prayer addressed to God, "Father, into thy hands I commit my spirit!" Luke reports. Luke himself was not an eyewitness. Only years later did he find out what the words were. "And having said this he breathed his last" (Lk. 23:46). His suffering was ended. He was already dead when a Roman soldier thrust a spear into his side.

THE scripture says that Joseph of Arimathea, a man of great wealth, went to Pilate to ask for the body of Jesus that it might be given decent burial. Joseph was joined by Nicodemus, the same man who years before had sought Jesus by night. These two secured official permission to give burial to the body. Joseph owned a new tomb which had never been used. Nicodemus brought along a hundred pounds of aloes and spices.

For the apostles, Good Friday must have been a time for much soul-searching. How could they help but be discouraged? Judas was a suicide. They had learned with horror that he had taken his life before the Master was dead. Now their beloved Teacher had been crucified, and lay still and lifeless in the tomb of Joseph. The tragedy in which they had played leading roles was all too fresh in the minds of the apostles. The situation that should have called forth their love and loyalty for Jesus had served only to show their cowardice. The women, too, must have been distraught for they had loved Jesus dearly.

Life has its good days and its bad ones. Good Friday stands as a continuing shame. There was nothing good about it. It represents the worst blot upon the escutcheon of man's history. On no day have men shown themselves more depraved, more lacking in courage, more insensitive to justice. That particular day is to be recalled with contrition. The day of the cross stands as the symbol of man's utmost power. He can destroy. Against the background of that black and evil event stands the Christ upon that cross, seeking to show men that love is greater than anything else.

"If you love me," he had told them, "you will keep my commandments." Surely greater love has no man than this that he shall lay down his life for those whom he loves whether or not they love him.

The crown of glory will follow the cross of separation—Spurgeon.

The Day of Hope Fulfilled

THE cross speaks for the futility of man's effort; Easter for the fulfillment of man's hope. The cross stands as the handiwork of man; Easter as the handiwork of God. Any man can build a cross, only God can produce an Easter.

It was very early on the first day of the week, at early dawn as Luke has it, that Mary Magdalene and Joanna and Mary the mother of James went to the tomb, taking spices which they had prepared. The guard was gone, the stone was rolled away, the tomb was empty. In horror and amazement they shuddered at what they saw. Apparently the Master's grave had been robbed. They did not understand the significance of this. To them it spoke only of further degradation.

When Peter and the "other disciple, the one whom Jesus loved," heard Mary's story, they ran like madmen to the tomb. John writes, "the other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and he went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself" (Jn. 20:4-7). It is a story that carries the vivid impression of an eyewitness.

There is no way to speak of Easter in natural terms. When Jesus called the widow of Nain's son back to life, he restored the young man to a life in which he would live out his natural span and then die after the common manner. The same is true of Lazarus. It never occurs to anyone who reads the text that Lazarus did not live a natural life for a while and then die a natural death.

Not so with Jesus. John in his Gospel tells the story of the Master's appearance to Mary, "She . . . saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? Whom do you seek?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary' " (Jn. 20:14-16).

It is interesting that the Master seems not to have wanted her to touch him, for he said, "I have not

yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." There was no restraint of this kind in the restoration to life of either the widow of Nain's son or of Lazarus. It is to be supposed that the young man was welcomed to his mother's arms, that Lazarus was embraced with love and affection by both Mary and Martha as well as the host of friends who witnessed the miracle. When Jesus spoke to Mary, his admonition not to touch him indicated that this was not the "little while" referred to in John 16: 16: "A little while, and you will see me no more; again a little while, and you will see me." Many things had to be accomplished before the "little while" was fulfilled and Jesus wanted to be sure that Mary and his disciples knew that he had not returned to stay.

The women rushed in all haste to tell the other disciples that the tomb had been laid open, that the body of Jesus was not there, that Jesus was resurrected. While Mary vouched for the fact that she herself had seen him, the apostles did not believe. They did not doubt that the tomb was empty; they were certain that it was. They did not doubt that the stone had been rolled away; they realized that it had been. They could understand that the guard was no longer there. What they would not accept from the testimony of Mary Magdalene was her witness to the effect that she had seen the resurrected Jesus Christ.

Like wildfire the consternation of the disciples spread that Easter morning. They had suffered deeply. Their beloved teacher had been unjustly arrested, tried, put to death. Peter had a wife and home responsibilities. Andrew, James, and John were fully aware of the fact that whatever business they had given up years before, would now have to be re-established. Judas was dead and their number was only eleven. They had seen the long arm of the law reach out to put their leader to death. That same long arm could reach to claim any one of them. There had been one crucifixion, there could easily be others and soon. The prospect was anything but bright. If the apostles were to be held together at all, they must be held together now.

Two disciples, not apostles, but two men who had been with the company and had been followers of Jesus, decided that it would be wise to leave Jerusalem immediately. Luke in telling the story gives the name only of Cleopas. These men making their way to Emmaus were joined by Jesus who walked along with them. Apparently they did not recognize him by any characteristic as they moved along. It would seem that they would have identified him by the sound of his voice or by the way he walked, or by some human characteristic, as they talked back and forth on their long walk. They talked about Jesus the Nazarene and of what all had happened.

In fact the disciples explained that during the early morning hours of that very day the women had gone to the tomb and had found that the body of Jesus was gone, and that they had insisted that Christ was resurrected. Jesus picked up this story then and told them of how the Messiah must suffer in order to fulfill the gospel. The disciples listened but still they did not recognize him.

When they came to Emmaus where the disciples planned to stay the night, Jesus made it appear that he intended going on farther. They entreated him to stay with them and to share their evening meal. It was not until they were at table and in the breaking of bread that they saw that he was the resurrected Lord. Then in the instant of their recognition, he vanished from their sight. Yet the fact that they had recognized him at all, verified the thing that the women had claimed.

It was dark. It was like taking their lives into their hands to venture on the roadways at night because of highwaymen, but there was nothing that would stop them. As fast as their legs would carry them they went back to Jerusalem, back to the upper room of the Last Supper. There they found the apostles and they poured out their incredible story, "We have seen the Lord."

"So have we," the others said. "He is risen."

How late did they talk that Easter night? What did it all mean? Was Jesus to live again as he had before? Was this the coming of his kingdom? Would he die a natural death in the course of another thirty years or so? What were they to do? There were many questions.

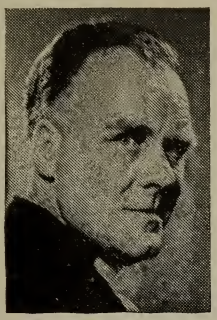
They did not know that there would be forty days of such appearances and then an ascension. They did not know that it would be fifty days before they would be endued with power. They had no consciousness of the mission or the purpose of a church. They were men bewildered and they thrilled beyond measure at the wonder of that which their eyes had seen, their ears had heard, their senses told them to be true.

Christ the Lord was risen.

CORRECTIONS

"A Pledge for Chaplains" which appeared on the back cover of THE CHAPLAIN, February, 1962, was wrongly attributed to Chaplain, Colonel, Floyd S. Smith. This actually was written in 1953 by the late Thomas Rymer, Executive Secretary of The General Commission at that time and appeared originally in the April, 1953, issue of THE CHAPLAIN. . . . The new sound film, *A Lesson in Learning*, produced by The Christian Education Press, 1501 Race St., Philadelphia 2, Pa., was mentioned also in the February, 1962, CHAPLAIN as costing $100.00. This price applies only to those who took part in producing the film. For all others the price is $200.00.

PREACHING CLINIC



By JAMES T. CLELAND

Dean of the Chapel
Duke University, Durham, N.C.

The Offering

WHAT I would like to write about in this month's column is your reaction to the February Preaching Clinic on "The High Spot in the Service," as it might have been revealed in "Letters to the Editor" or epistles to me. But this article is being written in December, two months before the February column will appear in print. "The time is out of joint" in a way that Hamlet never thought of! Therefore, I must fall back on a letter from myself to myself about the objectionable—to many of you, I'm sure—idea of placing the Offering after the sermon as the worthy response of the congregation to the read, preached, and heard Word, in a willing act of rededication. It is advisable for a minister to see more than one side of almost every question. Thus he anticipates and prepares himself for queries, criticism, abuse, slander. So I wrote myself a letter.

Dear Cleland:

It was with some interest, though without any great enthusiasm, that I read the typescript of your article: "The High Spot in the Service." Do you really know what you are talking about? Have you ever been on the *giving* end of the collection, or does your ministerial seat let you into the service for free? The offering is a nuisance at any time, and a pecuniary anti-climax to the preached Word. If you won't take my word for it, then kick around these thoughts from experts in the field. "Some would have us restore the collection as the culminating act of symbolic self-consecration in our services. But it seems unlikely that the collection can become symbolic of so momentous a dedication that it can serve as the climax of corporate worship" (H. S. Coffin: *The Public Worship of God.* p. 121). Wasn't Dr. Coffin your Father-in-God? Why don't you listen to him as a dutiful. spiritual son? Listen, also, to this: "Many churches have tried to utilize the otherwise ugly procedure of taking

up a collection for an expression of personal consecration" (Von Ogden Vogt: *Modern Worship*. p. 98). I'll say it's "ugly." Why don't *you* admit it?

But I know you, and you are cussed enough to decline to retract. Therefore, at least, do this: Sketch a worthy piece of ritual and ceremonial for the Offering, with a capital "O." You are always saying that "How?" is the forgotten word in preaching. Give us a "How?" on the Offering. I'm not sure you can.

Your *alter ego*,
J. T. Cleland

It is kind of obvious that "a man's foes shall be they of his own household." But let me take this fifth columnist seriously. I can marshal authorities, too. George Hedley, recognizing the unavoidability of taking an offering, comments: "It can be handled with decency, and made a genuine act of worship" (*Christian Worship*. p. 93). Albert Palmer writes: "The greatest of all symbolic acts in worship is sacrifice. . . . What comparable symbolic act is there in Protestant worship? To some extent, at least, sacrifice may be represented in the dedication of the offering." (*The Art of Conducting Public Worship*. p. 87.) In his *Come, Let Us Worship* he goes further: "This [i.e. the offering] is the high point in any worship service, and should be given a proper build-up so that it may really be so" (p. 103). The battle of proof-texting by authorities is, at worst, a tie.

What about Palmer's "proper build-up"? This is the forgotten "How?" Let me suggest a ritual and ceremonial *following* the sermon.

There will be, first, appropriate words of introduction by the minister:

The sacrifices of God are a broken spirit: a broken and a contrite heart, God will not despise (Ps. 51:17, modified).

or,

This is the thing which the Lord commanded that ye should do; and the glory of the Lord shall appear unto you (Lev. 9:6 KJV).

or,

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1 KJV).

or,

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's (Rom. 14:7-8 KJV).

Whatever we use—the words of scripture or our own—the emphasis is on our giving of ourselves once more to God. It is the renewal of the oath of allegiance: once taken, often broken, regularly repeated.

Let the ushers who receive the gifts be drilled to do so with decorum, with order, with precision, with dignity, in the way in which it is done at the Naval Academy, or West Point (I haven't been to the

Air Academy!), or at a good preparatory school.

Should there be an anthem by the choir? Yes, if the words are appropriate to the action. This is no time for "Ave Maria" or "The Old Rugged Cross." I would rather hear the congregation sing: "Who Is on the Lord's Side?" Perhaps fitting organ music is a melodic compromise, if it is impossible to take up the offering in glad silence.

When the plates are brought forward, let the minister place them on the Lord's Table, thus transforming the table into an altar. Why an altar? Because a sacrifice, an emblematically living sacrifice, has been placed upon it. At that very moment, the preacher is transformed into a priest. He presents the sacrifice to God for the people, including himself, in a prayer of dedication:

O God, in whom we live and move and have our being; we offer and present unto thee these gifts, the symbol of ourselves: our souls and bodies; our thoughts and our desires; our works and our deeds; to be a reasonable, holy, and living sacrifice unto thee.

And the congregation says "Amen," which is the liturgical way of declaring: "O.K., by us."

What happens next? The priest who has been speaking for the congregation to God, now turns to the people and calls down God's blessing upon them, with uplifted hands. If there be a recessional, let the laymen receive the plates from the altar and carry them out, before the minister, to the vestry.

John McNeill, the Scottish revivalist, once preached in a great church in Edinburgh. His sermon was punctuated with "hallelujahs" from his hearers. Then he announced the offering, which announcement was received in complete silence. His comment was: "Ha! Ah dinna hear ony o' yer hallelujahs noo!" Yet that is what the offering should be, a "Hallelujah": A *Te Deum Laudamus* from His devotees, who, in an acted piece of symbolism, give themselves to Him again—and do it regularly.

TEN STEPS TO FIND GOD

1. **Review your own life.**
2. **Reverse whatever is wrong in it.**
3. **Return to God revealed in Christ.**
4. **Renounce yourself and your sin.**
5. **Restore whatever restitution is necessary.**
6. **Receive God's grace and spirit.**
7. **Relate the new Christian truth to your whole life and work.**
8. **Replenish your life by a daily quiet time with God.**
9. **Release your personality from its dead past, free it for others.**
10. **Rejoice in God and thank him daily for the gift of his Son.**

—E. Stanley Jones

By James C. Hefley

The Fighting Parsons of '76

A FEW years before the Revolutionary War broke out Samuel Adams met his minister on the streets of Boston.

"Fine service yesterday, Dr. Mayhew," the politician commented. "Our churches ought to join together more often for a communion service."

The eminent Dr. Jonathan Mayhew, minister of the West Church, nodded. Then he added in a tone of challenge, "Now that we've had a communion of the churches, let us have a union of states."

Shortly after this conversation took place England passed the infamous Stamp Act. Dr. Mayhew was one of the first to publicly protest. "The Stamp Act cannot be put into effect without much bloodshed," he warned. Then he suggested to patriot James Otis that "we circulate a series of letters to build up a communion of colonies."

Jonathan Mayhew died in 1766, one year after the Stamp Act was passed. However, his ideas lived on in the hearts of great patriots like Samuel and John Adams, James Otis, John Hancock, George Washington, and Patrick Henry. Many of Mayhew's fellow ministers took up his cry for liberty declaring that "God is with us in our fight for freedom."

By the time the "shot heard around the world" was fired at Lexington in April, 1775, the patriot ministers were burning to help overthrow the tyranny of King George. One Puritan pastor summed up their feelings in a newspaper article: "King George, adieu. Brethren, we are in a good cause; if God be for us, we need not fear what man can do."

As the news of Lexington and Bunker Hill spread, parson after parson stepped down from his pulpit and marched towards Boston. Before daybreak on April 30, 1775, Stephen Farrar, pastor at New Ipswich, New Hampshire, marched forth with ninety-seven of his congregation. When David Avery, pastor at Windsor, Vermont, heard the news he gathered his people to-

gether, preached a farewell sermon, and marched out with twenty men. On the road to Boston he acted as captain, enlisted more men, and preached more sermons.

Noting the success of these men and others, the military leaders of the colonies called on the ministers for recruiting duties. Samuel Eaton, the minister at Harpswell, Maine, was one who answered the call. He preached a fiery sermon from the text, "Cursed be he that keepeth back his sword from blood." Then he called for volunteers on the meetinghouse steps. Forty stalwarts stepped forward to march off into battle.

The zeal of the revolutionary preachers intensified as the fighting progressed. In January, 1776, John Muhlenberg was serving as pastor of a German Lutheran church at Woodstock, Virginia. After accepting a commission as colonel of a Virginia regiment he preached his farewell sermon. "In the language of Holy Writ," he shouted, "there is a time for all things. There is a time to preach and a time to fight; and now is the time to fight." Then he pronounced the benediction, peeled off his pulpit robe to bare his uniform, and, marching to the roll of drums, strode to the church door to enlist his parishioners.

The fighting preachers did not go easy on slackers. In the summer of '76 George Duffield, pastor of the Third Presbyterian Church in Philadelphia, joined the army as a chaplain and participated in the battle for Long Island. When he returned to his pulpit in the fall he critically eyed the men in his congregation. "Too many of ye are here," he thundered. "Why aren't you out fighting for the revolution?" Then he shocked the crowd by saying solemnly, "There'll be one less man here tomorrow and no sermon on Wednesday evening." No wonder John Adams, who attended Duffield's church during the 1775 Continental Congress, spoke in rapt admiration of the great patriot.

In the spirit of George Duffield the revolutionary parsons threw themselves into the fight for freedom. In Danvers, Massachusetts, the deacon of the church was elected captain of the minutemen. His pastor became his lieutenant. In Sturbridge, Massachusetts, the Congregational pastor offered to buy one cask of powder himself at a cost of one fifth his annual salary. A Baptist deacon, speaking for his pastor, offered to buy bullets to match. In Boston the minister of the First Church led the church to melt up the lead weights on the church clock and use the material for bullets.

While their minister husbands were off to war the wives held "spinning bees" on the lawns of the parsonages. They were so successful in making clothes for the ragged soldiers that a leading Tory bewailed "the enthusiasm of the spinning wheel." But this enthusiasm was a vital contribution to the entire war effort.

ONE of the best known minister-heroes of the revolution was James Caldwell, pastor of the Presbyterian church at Elizabethtown, New Jersey. Caldwell served as chaplain of a regiment. During a skirmish at Springfield, New Jersey, he noticed that wadding for the muskets was running low.

"Hold on, boys, until I return," he shouted as he sprinted towards the nearby Presbyterian church. A few minutes later he came panting back with an armful of Watts' *Psalm Books*. "Now, boys, give 'em Watts," he yelled while tossing the books into eager hands.

Bret Harte has immortalized this incident in poetry:

Think of him as you stand by the old church today; think of him and that band of militant ploughboys. See the smoke and the heat of that reckless advance, of that straggling retreat! . . . They were left in the lurch for the want of more wadding. He ran to the church, broke the door, stripped the pews, and dashed out in the road with his arms full of hymnbooks, and threw down his load at their feet. Then above all the shouting and shots rang his voice; "Put Watts into 'em! Boys, give 'em Watts."

For their bravery the revolutionary ministers suffered alongside their fellow soldiers. Rev. John Bosborough of Allentown, New Jersey, was captured by a party of Hessians and shot down in cold blood. Others were imprisoned until the war's end. Many were wounded.

Historians have not been able to determine the exact number of ministers who actively supported the revolutionary cause. The Congregationalists, Presbyterians, Baptists, and Lutherans numbered the largest percentage of patriotic parsons in their ranks. The Methodists were divided with many bowing to John Wesley's loyalist views. The Anglicans had the largest number of Tory sympathizers among their ministers because of their close ties with the English state church.

Many pastors conscientiously remained neutral holding that war was sinful. Others had a wait-and-see attitude. The Lutheran patriarch, Henry M. Muhlenberg, had two clergymen sons who were fiery revolutionists. But he maintained a cautious neutrality. On July 4, 1776, he wrote in his *Journal:* "Today the Continental Congress declared the colonies to be free and independent states. This has caused some to be sad and others to shout with joy. In the end we will know who has played the right tune."

When the end came and independence had been secured the patriotic ministers were the toasts of the colonies. They were called upon for advice in framing the new state constitutions. For example, thirteen ministers were delegates to the Massachusetts constitutional convention alone. Jonas Clark, the minister at Lexington, and a close friend of John Hancock, preached the first election sermon for the new government.

Americans today cherish the freedoms for which these first citizens so bravely fought. We reverence our written constitution that carefully separates church and state and guarantees the right of every American to life, liberty, and the pursuit of happiness. But when we search for the origin of these treasured doctrines we find the trail of history leading back to the prophets of '76. They first bequeathed to our founding fathers the spiritual ideals upon which our nation was founded. Then when the first shots were fired for freedom they plunged into the thick of the fray. For these fighting parsons of '76 no sacrifice was too great to make the United States of America free.

NEWS BITS

A 50-member Council on Crime and Delinquency is currently working on a model penal code which will provide for sentencing on the basis of how dangerous the offender is rather than on the basis of the offense for which he is tried, said Mr. **Milton G. Rector,** director of the Council, at the Conference on the Churches and Social Welfare. "The increase in organized crime and its threat of 'taking over' entire U.S. communities is an immediate danger which the churches must face." There can be no sound program for dealing with offenders until the surroundings which may have been responsible for the crime are improved.

A new interdenominational program of "overseas churchmanship" for U.S. citizens living abroad will be launched by the National Council of Churches. It is designed to help Americans about to go overseas learn how to be welcome residents and worthy Christians in other countries. "Christian laymen lack specific training and often fall down badly in relating and translating their faith to their new environment," said **John Rosengrant,** director of the Institute on Overseas Churchmanship. "About 600,000 American civilians live and work in countries outside the U.S.A. and more join them every year."

A Church World Service Center has been opened in Denver, Colo., to facilitate the churches collecting clothing for disaster areas and needy persons around the globe. Materials collected will be forwarded to St. Louis, Mo., or Modesto, Calif. The New York Center is now located at 637 W. 125th St., New York, N.Y.

Dr. **John A. Mackay** in addressing a committee of the National Council of Churches said, "The ecumenical movement has been misunderstood and misrepresented long enough. The common task of the whole Christian Church is to take the whole Gospel to the whole world. Only in the measure in which the Church fulfills this task can it claim to be ecumenical in the true sense. The churches constitute a united Christian community which must push its evangelistic mission out to the larger periphery, thereby enlarging the Christian community in the world."

HOW THIS SERMON CAME TO BE

AS WE STUDY the world situation and particularly our human predicament, it becomes increasingly clear that the only solution to the many problems facing us today must be found in the vast and unfathomable area of love. Hate, bitterness, bigotry and selfishness seem to be running rampant these days, with the result that the human family is pulling further and further apart, and life appears to be headed toward some kind of a wasteland.

I believe that Paul was facing a situation somewhat analogous to our own when he was writing to the Romans. He, too, was living in a difficult, dangerous and troubled world. "Tribulation, distress and peril," all these problems Paul knew, and he knew them well. He was convinced there was only one solution and that was the love of God—the love of God revealed in Christ Jesus our Lord. Love instead of hatred must somehow become the decisive force in our present-day world. Unless this happens, the human family is doomed.

That is why I feel that the one message that needs to be proclaimed over and over again is that love, and especially the love revealed in Christ, is the one redemptive force that will save the world and produce a better way of life.

CHAPLAINS ARE LEAST EFFECTIVE WHEN THEY

1. Pervert principle
2. Perpetuate prejudice
3. Pretend piety
4. Purchase prestige
5. Prevent progress
6. Pursue pettiness
7. Practice procrastination
8. Portray panic
9. Praise perversity
10. Plague people.

—Leroy R. Priest

By Edward B. Harp, Jr.

The Challenge and Test of Our Faith

Text: *Who shall separate us from the love of Christ? shall tribulation, or distress . . . or peril? . . . Nay, in all these things we are more than conquerors . . . For I am persuaded, that neither . . . height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord* (Rom. 8:35-39, KJV).

SOME years ago an eminent American preacher was visiting a mission field in the Far East. During a conversation with one of the natives he was asked this question, "What new thing does Christianity have to offer?" After a moment's hesitation the clergyman replied, "Christianity, first of all, offers a new and unique person, namely, Jesus Christ. And what is even more important, Christianity offers a new and radical idea—that undergirding all life is God's holy love as revealed in Christ."

The visitor to the mission field was right in his answer. For Christianity does, above everything else, offer a unique person; and furthermore, it offers a fresh and radical principle which is not found in other faiths. To be sure, other religions and philosophies may have their schemes of salvation which their believers must follow. Others, their systems of laws which must be obeyed. Others, their means of coercion to control their people. Others, their various doctrines of God and man which they preach with emphasis. But Christianity and only Christianity has the one distinctive idea that God is holy love, that at the very center of our faith there is the beating heart of a forgiving, redeeming and loving Father.

No one has summed this matter up so forcefully, so completely and majestically as did Paul in his letter

to the Romans. In one grand and exalted sweep he brings together all that can be said of God's all-embracing love, "Who shall separate us from the love of Christ?" says Paul, "Shall tribulation, or distress . . . or peril . . . in all these things we are more than conquerors. . . . For I am persuaded, that neither . . . height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

It is right here that we come face to face with the greatest challenge as well as one of the greatest tests of our Christian faith. I use both words "challenge" and "test" advisedly. "Challenge" because here is the supreme summons to put in force—to live out in every phase of our daily existence the basic tenet of our faith that God is love. And "test" that we can still believe in the ultimate love of God in spite of the harsh and cruel and sometimes merciless circumstances that life thrusts upon us. Failure in either of these areas leads to disillusionment and this disillusionment turns our hearts away from God and—as it frequently happens—creates a revolt against him, against Christianity and against religion in general.

So let us begin where Paul begins when he poses the question: "Who shall separate us from the love of Christ? shall tribulation, or distress . . . or peril. . . ." There is the test and those are the forces . . . tribulation, distress, peril. Paul knew them all and he knew them well. And we know them, too, for no one ever completely escapes their impact. In Faber's familiar hymn there is one line that reads: "The love of God is broader than the measure of man's mind." But all of us are quite aware that there are many things in life that seem to deny this.

Possibly the most glaring denial is the fact of human suffering. Let's face it, suffering is the supreme mystery in God's world. The tragic factors in human life are a riddle that with all our learning and ingenuity we have not been able to solve. Science and medicine have served us well in easing many burdens and conquering many diseases. Still, with all that has been done and all that will be done in the future I feel quite confident that mankind will continue to meet up with failure and pain and death.

Not only suffering but the presence of evil also seems to deny the love of God. The word "evil" is a pretty general term; possibly we should call it what it really is, "sin," man's sin. After all, man is a fairly corrupt creature, as though any of us have to be reminded of this fact.

Upton Sinclair tells of a man whose three children were killed when a schoolhouse collapsed, and who screamed curses against God because of it. But the truth of the matter was that, in order to save money, the schoolhouse was not built properly for an earthquake area. Besides, shoddy material was used and back of it all was a corrupt

city government. Through greed and dishonesty, men rig the market and water stocks and there result business recessions and economic collapse. Nations attempt to draw up treaties and resolve their differences dictated by greed and hatred and vengeance, and the result is a tense world engulfed in what appears to be a hopeless cold war. Last year in Israel, Adolf Eichmann was tried and found guilty for the massacre of six million Jews. This was by far the greatest crime ever recorded in human history. Without trying to condone the part Eichmann played, there are many national and international leaders of great intelligence who are saying that not only was Eichmann tried and found guilty but all humanity. Through the sins of negligence, indifference, racial pride and countless other human faults and shortcomings, all of us must share to a degree in this crime that shocked the world. So, I repeat again that if life is a tragic business, exposed to danger, disease and death, we make it even more tragic by our prejudices, our bitter passions, our hates; in short, by our sins.

NOW that we have stated the perils and the problems—the negative side of the picture, what about the promises—the positive side? Paul, you will recall, very quickly added the latter. "I am convinced," says Paul, "that in all these things, perils, trials and tribulations, you are more than conquerors." And then that ultimate and final assurance, "I am also convinced that neither height nor depth, nor things present nor things to come, will be able to separate us from the love of God which is in Christ Jesus our Lord."

How can we describe, how can we understand, how can we ever completely fathom this love of God which Paul is talking about? I am confident it will never be done by anyone, at least not on this earth. And Paul didn't attempt to do it either; but he did try to give us a clue both regarding its quality and its dimension. What the apostle is saying is simply this: "Just so long as we remain fixed in our loyalty to Christ, there is nothing in heaven or on earth, nothing in time or even in eternity that can separate us from God's merciful care."

One of the great human weaknesses and temptations has been to limit God's love, to narrow it down, to localize it simply to the here and now. We are creatures of the day and if God's love somehow fails to reveal itself at the moment we become skeptical and lose faith. But as Paul says, God's love is eternal. His thoughts are long, very long thoughts. His plan embraces the ages. So the Christian plea has always been to take the long view, to trust God's wisdom and justice and mercy, with the assurance that "all things work together for good, for those who love him and keep his commandments."

I believe it was Mark Twain who

in his own witty way pointed out that even the teen-ager has some difficulty appreciating the wisdom of his father until the years have added to his maturity. So it's not surprising that at times we should seem puzzled by the ways of the eternal Father. We don't know and we will never know the mysterious ways and whys of God. After all, we think in terms of today but his plan and his love is eternal. All the trials and tribulations, all the pains and defeats of life we have to meet as Jesus met them; not seeking an explanation but accepting them as a summons, as a challenge. You will remember when Jesus was faced with a man born blind he was asked point blank who was to blame, the man or his parents. The master made no effort to explain or to try to rationalize the situation. He did something much better. He cured the man in order "that the works of God," he said, "should be made manifest in him." That is the Christian approach. Facing life, as it were, on the practical level. Christianity says that all these ghastly things that befall us can be made into a blessing. Defeat does not matter, or failure, or humiliation, or suffering. We still have the power to do what God is doing all the time. We can bring some good out of it, that is if we really want to.

So it all boils down to this. On what do we really depend? And it is right here when we find out just how deep our religion is and how much it actually means to us. Do we rely on luck? Do we depend solely on ourselves? Or, are we willing to go deeper, literally throwing ourselves on the wisdom, the justice and the mercy of Almighty God? Can we truly say as Jesus did, "Father, into thy hands I commend . . ." Today we are faced with towering and what often appears to be insurmountable problems, international tensions, the threat of atheistic communism, unemployment, racial discrimination and, even more threatening, what appears to be a complete breakdown in the moral structure of our national life. Now these demand all the wisdom, all the perseverance, all the personal sacrifice we can muster forth. But they demand something more, something far more than you and I alone can offer.

Today in our troubled and confused world, we are meeting up with people, all kinds of people, with their fears and frustrations, their personality kinks and twists, their flaws and failures and troubled consciences. They, too, need all the counsel and help that our trained minds and our technical skills can give them. But still they are in need of something more, a great deal more. Well, only the God of love, as revealed in Christ, is sufficient in meeting these crucial issues and problems of life.

SO far we have been talking about the towering, far-reaching and all-inclusiveness of God's love. But there is another dimension of which

Paul speaks that must never be overlooked, and that is the depth. Among the many criticisms that are leveled against our present-day religion is the fact that it lacks depth. There are many who claim, and rightfully so, that our religion has become far too superficial. We have moved out of the depths into the shallows. We have kept the name of God but we have taken away his character. As Martin Marty states in his monumental book, *The New Shape of American Religion:* "While there has been a renewed interest in religion here in America, the kind of religion that is being evolved lacks depth. It is a religion that is being rewritten to conform and to give sanction to our present-day American way of life—not to go against it. And this, you see, is something entirely new, a religion that does not go against the grain of the nation but rather goes with it."

Well, religion will never get very far by stripping it of its moral vigor. Religion is not to conform but rather to transform life to the will and purposes of Almighty God, and to do this it takes faith, it takes courage and, most of all, it takes his help.

We know that Jesus never promised his followers any easy time of it. And that applies to us, too. He told them very bluntly that they would be "persecuted, punished and killed." He knew the road that possibly some of them would have to take but he was going to take it first and pave the way. For a moment now let me depict one of the final scenes of our Lord's earthly life. Here we see Jesus standing before Pilate. One man against an empire. A lone prophet facing the collapse of his daring dream. There he is, awaiting the verdict that will brand him an insurrectionist against Caesar. But there was no shirking, no backing down, no compromise. Off on the horizon he saw silhouetted a cross. Around the corner was death. He was through at thirty-three. No, not through! Not by any means! For what happened there on Calvary has done more than anything else to show us the ultimate meaning, the height and the depth, of God's eternal love. As John so beautifully sums it up, "Having loved his own he loved them to the end." Faithfulness, courage, truth—a truth which Pilate never quite understood—motivated by the will of God and channeled for the accomplishment of his purposes, were so deeply ingrained that nothing could break through and no power could destroy. "Who shall separate us from that love," says Paul, "can affliction or hardship, can persecution, hunger, nakedness, peril or the sword? I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or in the world as it shall be, in the forces of the universe, in heights or depths, nothing in all creation can separate us from the love of God which is in Christ Jesus our Lord."

THE CHAPLAIN'S SCRAPBOOK

STORIES

The Races of Mankind

A Chinese student of English was taking an exam on what he'd learned. "What are the five great races of mankind?" the question asked. His answer: "The hundred yards, the hurdles, the quarter mile, the mile, and the three miles."

—Contributed by R. Groves

Our Annual Call Down

We went to church on Sunday morn, a dismal Easter day, with all our glad habiliments in sodden disarray! . . . The pastor met us at the door, with joy his visage shone: "A Happy Easter to you, Sir," he cried in welcome tone . . . "And also let me wish you a 'Happy Christmas,' too—for not till then need I expect another glimpse of you."

—Phillips

Pretty Bad

The senior salesman who had been selling for over forty years asked a new affiliate how he was getting along.

"Not too hot," was the disgusted reply. "I've been insulted in every place I made a call today."

"That's strange," said the old timer. "I've been on the road for forty years, had my samples flung into the street, been tossed downstairs, manhandled by janitors, and rolled in the gutter but insulted—never."

—Gene Yasenak

Slightly Misunderstood

The pastor's text was taken from Genesis 43:11: "And their father Israel said unto them, If it must be so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds."

After the service, one of the parishioners took the pastor to task for imitating the Pennsylvania Dutch: "Throw Momma from the train a kiss." He assured her it was just as he read it.

But members of the choir, located somewhat away from the pulpit, heard it: "Carry down the man a present, a little *blond*, and a little honey."

—Contributed by Arthur G. Cole

Sign on Research Laboratory

"Little rooms where new worlds are made." This might be your home, the schoolroom, the chapel!

ILLUSTRATIONS

Our Sense of Futility

"Spinning our wheels," is the modern parlance used to describe our sense of futility and visible lack of progress. True, motion is no assurance of progress unless it is a succession of movements toward a chosen goal. One step in the right direction often serves to send us on our way while jumping up and down on the same spot without a sense of direction leaves us completely frustrated. This free-wheeling, beatnik generation is a vivid illustration of this morally reprehensible stagnation of human progress and personality.

—L. R. Priest

You Name It

I am more deadly than the screaming shell from the howitzer. I ruin without killing. I tear down homes, break hearts and wreck lives. I travel on the wings of the wind. No innocence is strong enough to intimidate me, no purity pure enough to daunt me. I have no regard for the truth, no respect for justice, no mercy for the defenseless. My victims are as numerous as the sands of the sea, and often as innocent. I never forget and seldom forgive. My name is: GOSSIP.

—George E. Pomrening

Qualified or Not Qualified?

The other day a member of the pastor relations committee in a certain church read a letter purporting to have come from an applicant. The letter read as follows:

"I have many qualifications. I've been a preacher with much success and also had some success as a writer. Some say I'm a good organizer. I've been a leader most places I've been. I am over fifty years of age. I have never preached in one place more than three years. In some places I have left town after my work has caused riots and disturbances. I must admit I have been in jail three or four times, but not because of any real wrongdoing. My health is not too good, though I still get a great deal done.

"The churches I have preached in have been small, though located in several large cities. I've not got along too well with religious leaders in towns where I have preached. In fact, some have threatened me and even attacked me physically.

"I'm not good at keeping records. I have even been known to forget whom I have baptized. However, if you can use me, I shall do my best."

After reading the letter, the committee member looked at his fellow-members and said, "Well, what do you think? Shall we hire him?" The others were aghast. Hire an unhealthy, trouble-making, absent-minded jailbird? Was the man who read the letter crazy? Who was the applicant, anyway? Who would have such colossal nerve?

"Oh," said the man who had just read the letter, "it's signed, 'The Apostle Paul.' "

—Contributed by A. G. Cole

SERMON OUTLINES

Two Gardens

Text: "Not my will, but thine be done" (Lk. 22:42).

Introduction: In the Garden of Eden, Adam said, "Not thy will but mine be done." In Gethsemane, Jesus said: "Not my will but thine be done." Man's will versus God's will. How do you find the will of God?

I. BY SURRENDER. This is what Jesus did. But we hold back. Note the hymn: "I Surrender All."

II. BY BENDING OUR WILLS TO HIS. Man has the power of choice. He is not forced to do right. (See Deut. 30:19; Josh. 24:15; Mt. 11:28; Lk. 15:18.)

III. BY LIVING CLOSE TO GOD. Christ promised the Holy Spirit to guide (Jn. 16:13). Through prayer, through the Word of God, through obedience we are enabled to live close to God and know his will.

The Living Christ

Text: "Why seek ye the living among the dead?" (Lk. 24:5)

Introduction: The minister was preparing his Easter sermon and suddenly he realized: "Christ is alive!—in this very room—I have fellowship with him." This can be your experience, too. How does Christ live?

I. HE LIVES IN HIS OWN PERSON. Evidence of this: 1. The empty tomb. 2. The appearances. To Mary, to Peter, the two on the way to Emmaus, to Paul, to the five hundred, to the disciples. More than eleven times. 3. The faith of the disciples. Transformed from doubters to believers. 4. The Lord's Day. Change from the seventh day to the first, the day of resurrection. 5. The church. We don't build on defeats.

II. HE LIVES IN HIS TEACHINGS. What were they? That God is father and love. That to save one's life is to lose it. That the flesh is no end in itself. That life is a significant adventure for brave and simple men. That goodness is better than hate; and truth is better than lies. That men are sinners and must be saved by grace.

III. HE LIVES IN HIS CHURCH. He said he would build it and the gates of hell would not prevail against it (Mt. 16:18). There are times when the light of the church has burned low; yet it still burns. The church is his body and we show his resurrection not through a dead body but one alive.

IV. HE LIVES IN THE LIVES OF MEN AND WOMEN. Paul said, "It is not I that liveth but Christ that liveth in me." In the martyrs like Stephen. In Francis of Assisi. In Martin Luther. In Wm. Tyndale. In Roger Williams. In you and me.

QUOTES

History assures me that Jesus Christ arose from the dead, demonstrating that his soul did not perish when separated from the body. The

resurrection proves that Christ was God. Therefore he spoke with knowledge and truth when he declared that the souls of men live after death. Hence my belief in immortality is not wishful faith or trust. Fundamentally I declare it is intellectual.

—John A. Ryan

It seems to me that I was present on the third day when Jesus was resurrected and that I am permitted to be near to him, and this is why I am assured that personal immortality is true.

—James H. Chase

My real reason for believing in immortality is that it meets a need in my own life which nothing else can meet. The needs of this life require the expectation of another after death. Since there is no convincing reason that the belief is false, I find myself happier and better to hold it among my working hypothesis.

—Elbert Russell

Men say that we believe because we desire. This seems to me a very cogent reason for faith. If the universe has personal quality it will not mock its children.

—Theodore Soares

I long to believe in immortality. I shall never be able to bid you an entire farewell.

—John Keats
in a letter to Fanny Brawne

If there be no resurrection then Jesus and Judas come to the same end. This is not right ethically.

—Anonymous

One of these days men will be saying, "Moody is dead." Don't you believe it. I shall never be as much alive as then.

—D. L. Moody

I have just heard, to my surprise, that I have only a few days to live. It may be before this reaches you, I shall have entered the palace. Don't trouble to write. We shall meet in the morning.

—F. B. Meyer

We do not believe in immortality because we have proved it, but we ever try to prove it because we believe it.

—James Martineau

Some people hope to be elected to heaven when they aren't even running for office.

—F. G. Kernan

This will be a better world when we learn that kindness is a boomerang.

—Jack Herbert

After teaching our children to talk comes the hard part—teaching them to be quiet.

—Jack Herbert

You can preach a better sermon with your life than with your lips.

POETRY

We Doubt It

We say the Captain's dead,
That life and spirit too have fled.
Well, maybe it's true.
But we who knew his kindly way
Who saw his smile every day
Who knew how far his rugged hand
Reached out to help his fellow man—
We doubt it.

The corn of wheat in silence lies
Within the earth's warm breast.
The beauty of the lily dies
In a brown and ugly nest.
But April's rains and Summer's sun
Complete the miracle begun
In loveliness and life reborn.
Why then should man, God's greatest work
Be blotted out?—
We doubt it.

—Cecelia Storm Lewis

Who Need Wings

Wings are not for birds
Alone, for certain words
Can fly beyond the sun.
When day is new or done
The spirit deep in me
Can soar when it is free,
And hope too has its wings
And like a thrush it sings.

Birds need wings, or they die
But words and hope and spirit
Also like to fly.

—Ruby Zagoren

Our Thoughts

To keep our minds completely pure,
Free from all hate and sin,
Each day we must watch carefully
The thoughts that we let in.

No envy, jealousy or greed,
No fear should find a place.
Turning to God, our minds will be
Filled with his love and grace.

—Louise Darcy

God's Way

I'm quite convinced from day to day
That God hears every prayer I pray.
And that he answers me, although
He sometimes has to tell me no.

But even if I do not find
Exactly what I had in mind,
Through faith in him, I've come to see
God's way is always best for me.

—Mary Hamlett Goodman

Dream

Dream small,
Small dreams come true.
Dream big.
They do, too.

—F. L. Spellman

A Study in Nature

Learn to break tensions in living
Tensions destroy the best of men.
Watch the trees in a storm.
See how they bend with the wind.

—F. L. Spellman

He pardons sin
Who looks within
And finds the twin.

—R. Zagoren

By Terence Y. Mullins

When Christians Serve

A study of the Greek word: *diakonein*

ONE of the profound indications of the effect which Christianity has had upon our civilization is evident in the way we simply take Christian values for granted. Even in non-Christian areas, for example, the ideal of serving one's fellow man is now exalted.

In politics we have come a long way from the time when office-holders were frankly said to rule the people—to the present point where they are said (optimistically) to serve the people.

The term "armed forces" is yielding to the term "armed services" and the general term for those who are actively engaged therein is seldom "warriors" but most usually "servicemen." Indeed, one can hardly imagine the leader of a modern army addressing his men as Gaius Scribonius Curio did, quite successfully, "Soldiers have always looked to the fruit of war for the reward of their labor, and you certainly do not doubt what that will be!" On the other hand, one can scarcely imagine Alexander the Great welding his motley army of nations together by offering them the opportunity of serving him. To serve then was to perform the act of a slave; today it is still to subordinate one's self to another, but the stigma has changed to an aura.

The Ancient Meaning

In the Old Testament to serve meant bondage. It might be the oppressive, cruel bondage of the Pharaoh in Egypt, "So they made the people of Israel serve with rigor . . ." (Ex. 1:13). Or it might be the comparatively kind bondage which Jacob knew under Laban, "I will serve you seven years for your younger daughter Rachel" (Gen. 29:18). It should be noted that the Septuagint regularly uses the verb *to slave* (*douloun*) rather than *to serve* (*diakonein*) in translating these passages. Both verbs indicate the labor performed by a slave or underling for his superior; but the former represents impersonal labor such as might be performed by a slave who never even saw his

master, while the latter indicates the personal service which a subordinate renders to his superior. Thus, the slaves who attend the table of a king would be said to serve him, *diakonein*. The word is used in this way by Josephus in his Jewish Antiquities on two occasions, first in accusing the Babylonian king of allowing himself to be served from the Jewish holy vessels, and then twice in referring to Nehemiah as serving king Xerxes (Artaxerxes?).

In both the Old and New Testaments there is the idea that man may slave for man or may slave for God. Generally, the former is considered an evil and the latter a good. The New Testament, however, introduces the new concept that man may serve Christ (in a symbolic sense analogous to slaving for God —John 12:26 "If any one serves me . . .") and that man ought, as an act of love, to serve his fellow man. The meaning of *diakonein* here is clear. To serve is to subordinate yourself to another in order to meet his personal wants by your personal acts.

It is one of the remarkable developments within the New Testament that this sort of personal subordination came to lose its connotation of unpleasantness and degradation and came to have a good, even a noble significance.

The New Testament Change

The best way to see how the first century world understood what it meant *to serve* is to read Jesus' parable in Luke 17:7-10:

> Will any one of you, who has a servant plowing or keeping sheep, say to him when he has come in from the field, "Come at once and sit down at table"? Will he not rather say to him, "Prepare supper for me, and gird yourself and serve me, till I eat and drink; and afterward you shall eat and drink"? Does he thank the servant because he did what was commanded? So you also, when you have done all that is commanded you, say, "We are unworthy servants; we have only done what was our duty."

This is the typical use. The word "servant (*doulos*) actually means a slave, and the person who serves is always in an inferior position to his master or the persons he serves.

This understanding of the word must be kept in mind when Luke 12:37 is read because Jesus pictures exactly the same relationship but he depicts the situation as reversing completely the relationship between slave and master:

> Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table, and he will come and serve them.

It is in this parable that we see the beginning of the astounding change in the meaning of *diakonein*, to serve. Jesus associates the act of serving with the Son of man and the concept that serving is a bad thing (an ignoble or servile act) begins

to be lost in the concept that serving is a godly thing. The statement of the complete break with the popular attitude is given in Matthew 20:25-28 which enjoins serving and humility in deliberate opposition to the popular practices:

> You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whosoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many.

The importance of this particular teaching of Jesus may be seen in the fact that all three synoptic Gospels reproduce it in some form, the accounts in Matthew and Mark (see 10:45) being almost the same. Instead of the final phrase about the Son of man, Luke adds a saying of Jesus which specifically refers to himself in plain language instead of using the messianic title Son of man:

> For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves (Lk. 22:27).

Moreover, the stress which Jesus laid upon the fact that the way to true greatness lay in serving is further demonstrated by the fact that this point is associated not merely with this particular episode, but with other events in his teaching ministry, too. (See Matthew 23:11; Mark 9:35, and compare these with Matthew 25:44.) Beyond question, the teaching that the way to greatness is to be through serving is a characteristic teaching of Jesus and his authority must be understood as the source of the distinctively Christian meaning of *diakonein*, to serve.

This distinctively Christian meaning had established itself by the time the first books of the New Testament began to be written. The word *diakonein* is used in the New Testament both in its older sense of *to serve meals* (Lk. 10:40 . . . my sister has left me to serve alone; Jn. 12:2 . . . Martha served, but Lazarus was one of those at table with him) and in its new Christian sense (Heb. 6:10 . . . "the love which you showed for his sake in serving the saints"; 2 Tim. 1:18 . . . "you well know all the service he rendered at Ephesus"). There is even one passage where the old and the new use may be blended in a subtle play on the word. This is in the Epistle to Philemon where Paul says of Onesimus (Philem. 13), "I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel." Now, Onesimus was a slave and may very well have served Philemon's meals (the old use), but here it is clearly thought of as performing the voluntary service of love which is distinctively Christian (the new use).

This new understanding which

Christians had—that they must do freely, out of love, what slaves had to do under compulsion—fused the two Old Testament concepts of serving (or slaving for) man and serving God; for Jesus had taught that the service which his followers performed for mankind was done for him (Mt. 25:31-46, verse 44 reading in part, "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not *minister to* thee?" The Greek is *diakonesamen.*) Thus, the Christian serves both his Lord Jesus Christ and his fellow man in serving the latter. Paul catches this sense vividly when he says to the Corinthians that he is their slave for Jesus' sake (2 Cor. 4:5).

Sometimes this dramatic sense of serving God through serving men is lost in translation. Thus, no one seems willing to translate Romans 15:25, "But now I go to Jerusalem, serving the saints." Instead, we have the following English renditions:

At present, however, I am going to Jerusalem with aid for the saints (RSV).

At the moment my next call is to Jerusalem to look after the welfare of the Christians there (Phillips).

Just now I am starting for Jerusalem, to take help to God's people (Goodspeed).

At the moment I am off to Jerusalem on an errand to the saints (Moffatt).

But at the moment I am on my way to Jerusalem, on an errand to God's people there (NEB).

But now I go unto Jerusalem to minister unto the saints (KJV).

The interpretive character of these translations is indicated by their specifying the saints in Jerusalem as the ones whom Paul understands himself to be serving. Even though such an interpretation be right, it still is an interpretation. More to the immediate point is the fact that every translation except the King James weakens the thought of sacrificial service which characterizes the distinctively Christian concept of the verb to serve.

Equally interesting is the fact that the verbal wallop which 2 Timothy 3:10 has in Greek is lost completely in all the translations cited above, for they use the word "deacons" instead of "servants" on the assumption that it was an official title like our own by the time the letter was written. Yet somehow the picture would be conveyed that these servants have to prove themselves the hard way before they shall serve. To serve is now a hard-earned privilege!

We can summarize the development of the distinctively Christian understanding of what it means to serve as follows: To serve meant to perform servile, menial, undesirable tasks before New Testament times. In its most common use it meant to serve food to a person at meals. This use is present in the New Testament, too. But in the New Testament a change occurs and a radically new meaning is given to the word. For

Christians to serve is an honor; to serve is a good, a godly, a sublime act. The inverting of meaning can be assigned to Jesus, who admonished his followers to serve the needs of their fellow men and promised to accept such serving as being done for him; he also associated the act of serving with the messianic figure, the Son of Man, and demonstrated in his own life what it meant to serve.

What This Means to Christians

The fact that much of the society in which we live now accepts a distinctively Christian attitude toward the act of serving should be a matter of great rejoicing, modest pride, and intelligent caution for followers of Christ today. It is the note of intelligent caution which most needs to be stressed at this point.

Our world has adopted the Christian attitude toward serving without adopting the Christian reasons for that attitude.

The fundamental reason which undergirds the Christian attitude in serving is the deity of Christ. When an ordinary man—or even an extraordinary man—tells us to do something, we may think it over and choose to do it or not as the matter seems to suit us. But when Jesus tells us to serve, we are being commanded by God and refusal becomes a sin. When we look at the life of Jesus and see him healing, teaching, pardoning, befriending—in short, serving—the outcasts of his world, and performing the acts of a servant for his disciples, we see *serving love* as the very nature of God. And when he tells us that acts which serve man serve him, we are given a way to serve God. All of this is involved when the Christian serves. These are the reasons which produce the Christian attitude toward serving. The world, which has adopted our attitude toward serving, has not accepted with it our reasons.

The world has its own reasons for accepting the Christian attitude toward serving and we ought to examine the more common ones.

Where Christians constitute a fairly large and vocal segment of the population, the society as a whole may accept the Christian attitude simply because there is no effective opposition to our proclamation of it. Such unreflective acceptance can mislead Christians into thinking that the society in which they live is a genuinely Christian one. However, as soon as an effective presentation of a contrary attitude—"Nice guys finish last" or "What's in it for me?"—is made, there is liable to be an equally unreflective swing away from the Christian attitude.

Other members of our society are attracted by the sheer sublimity of the appeal to serve. This may be an aesthetic response to a beautiful ideal. As such it will probably be a stable thing. The ideal will remain beautiful. As long as the person continues to be motivated by aesthetic factors, he will probably continue

to share the Christian attitude.

The most influential, though not the most numerous, group of non-Christian sharers of the Christian attitude toward serving are the intellectuals who associate the Christian attitude in this matter with all the good things which exist and are envisioned in our civilization. Here are philosophers like John Mill and Auguste Comte who thought that the example of one man's serving would inspire others on and on until all mankind had achieved a sort of utopia. This heroic humanism looks at the results of Christianity's preaching and practicing the importance of serving and then, with a fuzzy *post hoc propter hoc* pragmatism, assumes that the Christian attitude can propagate itself and produce such results forever apart from the Christian religion. This group may abandon the Christian attitude as a result of experience, logic, or rhetoric, for their sharing it is not a matter of profound conviction.

The real danger for the Christian, then, is that he may come to hold Christian attitudes for non-Christian reasons absorbed from his environment and thereby find his attitudes unstable. There is no sound basis for our preference of humility over pride or serving over exploiting except the distinctively Christian ones which inhere in the deity of Jesus Christ. In the final analysis a Christian serves because this is a way of responding to God's love in Christ. When a Christian serves, he serves his Lord. Jesus said, "I am among you as one who serves."

MORE BOOK REVIEWS

How to Teach the Bible by JOSEPH M. GETTYS. John Knox Press. 1961. 112 pp. $2.00.

Teaching Others How to Teach the Bible by JOSEPH M. GETTYS. John Knox Press. 1961. 37 pp. $1.00.

Teachers who are anxious to "get out of a rut" in the teaching of the Bible will find these two books very helpful. Suggestions are given on some of the newer methods of group learning, such as: panels, buzz groups, seminars, work groups, reports, role playing, dramatic presentation and the like.

According to the Scriptures by T. S. LIEFELD. Augsburg Publishing House. 1962. 70 pp. $1.50.

This is not a scholarly research on the suffering and crucifixion of our Lord but is a simple presentation of the Passion. Resources for this study are the Gospels (Matthew, Mark, Luke and John), the letters of the Apostle Peter, the letters of the apostle Paul and the book of Hebrews.

A good test of the worth of a book is the number of times you can read it with profit.—C. B. Eavey.

CHAPLAINS' QUERIES

Query: *Why be a chaplain?*

WHAT is it that lures a young clergyman into the chaplaincy? If you had the opportunity to "begin again," would you choose the chaplaincy for a career?

Chaplains have stated that ministers leave their civilian pastorates for the chaplaincy because: (1) They do not have to contend with women's organizations; (2) they are assured of regular pay; (3) they can count on a good retirement; (4) they don't have to argue with local church boards; (5) they can enjoy more personal freedom of action; and (6) they can forget about the choir. One clergyman was forced to resign his pulpit because he insisted that wearing earrings was inconsistent with choir gowns and the dignity of the worship service. The earrings stayed on and he was off to a new job. It might well be advantageous occasionally to ask prayerfully, "Why be a chaplain?"

One fact is certain: If your reason for being a chaplain is stated above in one of the six comments, there at least is serious doubt whether you possess a valid call to the chaplaincy.

The chaplaincy is a highly demanding ministry and can be highly rewarding. To be a chaplain is to be more than "The Reverend," "Doctor" or even the "Mr. Jones," pastor of the First Church in Whatever Community. The chaplain is a minister, pastor, counselor and friend to all who need his helpful assistance, or require his professional counsel, or seek the wisdom of his spiritual ministrations. As the physically sick seek the aid of the doctor, so do those who want religious guidance in the services seek their chaplain. To be known as "my chaplain" is truly a most thrilling and satisfying answer to the query, "Why be a chaplain?"

The commander who introduces you as "my chaplain" has learned through your devotion to duty the worth and meaning of moral and spiritual values. The enlisted man that respectfully refers to you as "my chaplain" has appreciated the religious guidance you have provided him in his search for spiritual truth. The person or persons that seek out "my chaplain" may be a member of any one of many denominations, but in you he has found a friend, a man who knows God and who has demonstrated the life that is dedicated to Christ and his teachings.

Why be a chaplain? Because there is no other ministry that is equally challenging or rewarding. There is no opportunity for Christian service that compares to the privilege of being a chaplain to those who seek to know God. There is no relationship that can surpass the personal trust, respect and Christian love that man can hold for a clergyman, than to know him as "my chaplain." How could one ever enter into a career that daily provides "occasions for winning men to Christ that equals the chaplaincy"? That's why I would be a chaplain again!

—Glenn J. Witherspoon

NEWS BITS

Overwhelming defeat was predicted by **Paul Blanshard,** author and attorney, for the demands by Catholic bishops for Federal aid for parochial schools in the next session of Congress. "President **Kennedy,**" he said, "should be commended for courageous and firm opposition to the bishops of his own church on the sectarian school issue. Millions of non-Catholic citizens are supporting him, and I believe that at least one-third of the Catholic voters also agree with him."

A new Peace Corps Office has been set up by the National Council of Churches "to fulfill a liaison and educational function between the churches and the Peace Corps," announced Dr. **R. H. Edwin Espy,** associate general secretary of NCC. "We will share with the Peace Corps information about what the churches are doing in particular areas."

"Japanese lessons, anyone?" The Ishikawa Service Center on Okinawa offers good tape recordings for listening, borrowing a typewriter to write home, dates for Pizza Nite, table tennis matches, square dances, and tours of the island as morale boosters for the U.S. military personnel stationed there. Bible study groups are also popular. The Center is sponsored jointly by the National Council of Churches and The General Commission on Chaplains to provide a "home away from home."

The annual *Yearbook of American Churches,* 1962, totals church membership of all faiths at 114,449,217 in the U.S. for 1960. There were 259 bodies reporting: 227 were Protestant, counting 63,668,835 members; the Roman Catholic Church lists 42,104,900 members; Jewish congregations were 5,367,000.

An October report of the United Nations states that only $100 million of the $160 million allocated for operations in the Congo have been collected thus far. Of this the United States contributed $73,554,868 (its assessment plus some $25 million in the form of airlifts and other aid). Twenty-four other nations (including the United Kingdom, Canada, India) contributed the balance and seventy-four nations have refused to pay any part of the cost (including the U.S.S.R., France, Nationalist China and Italy).

By Reuel L. Howe

The Recovery of Dialogue in Preaching

INNUMERABLE conversations with ministers about their preaching role reveal that they think of the preacher as a performer, the sermon as a performance, and of the congregation as an audience. The performer-performance-audience concept serves a monological misconception of communication in which the preacher is concerned only with the meanings he brings to the encounter; and his sermon is merely an organization of his thoughts which in fifteen minutes he seeks to transmit to the minds of his congregation. The monological illusion about communication causes him to overlook entirely that his congregation is made up of variant individuals, each of whom has brought out of life his own meanings in the form of questions and affirmations. Both clergy and laity think a sermon is great when somehow or other the meanings of the preacher and their meanings meet. When this happens, dialogue between the preacher and the person has occurred, and without dialogue communication cannot take place. If this is true, why do we not do more dialogical preaching?

The question just asked does not imply that we should introduce into our services the method known as dialogical preaching. I am recommending, instead, that we reconsider preaching in the contest of the dialogical nature of all communication which is not dependent upon the employment of a method labeled dialogical.

Conversations with many laymen reveal that they have the same concept. They expect the preacher to do a job for them and have not the slightest inkling that they have collaborative responsibilities. When asked, many of them respond that the sermons they hear seem to be true enough but are tangential to their real concerns. A layman recently stated that he was sick and tired of being talked to as if he were

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a Corinthian. Another layman, in response to a sermon that commended to the congregation the practice of unqualified love, said that it was a great idea but it would not work, especially in his business. And so it seemed to him, until in a discussion following the sermon he was asked to identify what values he took with him into a serious disagreement with another person. He replied that he tried to remember that his opponent, no matter what he represented or how he acted, was a person who was to be respected and otherwise treated responsibly. When he realized that this attitude and action was a part of what the preacher meant, he said, "Why didn't he say so?" Implicit in the layman's remark is the counsel to the communicator whether he be teacher or preacher: Be responsible for the meanings people bring to their listening as well as for the meanings you bring to them. Try to make the meanings that come out of their living available to them as preparation for what you have to say in order that they may hear what you have to say as answer to their questions.

The sermon may thus become the creation of both the people and the preacher instead of the preacher alone. The preacher's part is to think correlatively and dialogically about the gospel in relation to life, and to prepare and present his thoughts in such a way that he makes his congregation participants in the real sermon. It is then made up of his thoughts and their response. Only in this sense can the sermon be an event of the gospel, a meeting between the meanings of man and the action of God, between the words of men and the Word of God.

LET US now look at the complementary responsibilities of preacher and people for the preaching of the gospel.

First, the preacher's responsibility. His task is to prepare and deliver the initiating sermon which, it is hoped, will activate the response of the congregation. We might use the analogy drawn from space flight. The preacher's sermon is the first stage of the rocket. The congregation's response is the second stage of the sermon that gets the message into orbit in and through the life of the world. If the first stage does not fire properly the second stage cannot function. The proper firing of the first stage requires what I have already referred to as dialogical and correlative thinking on the part of the preacher between the Word of God and the life of man.

The trouble with many sermons is that they are not dialogical. Instead, the preacher thinks theologically about theology, and what he needs to do is to think theologically about life. A preacher is thinking theologically about theology when he talks about justification by faith in theological terms. He is thinking theologically about life when he recognizes, for instance, that the theological meaning of status seekers

is self-justification. In delivering a sermon on the doctrine of justification by faith, for example, a dialogical preacher would first help his congregation recognize that self-justification is the theological meaning of their status seeking, and in relation to that insight would then reveal their need for the gift of God's acceptance of them in Christ. Thus would he activate and interpret the meanings of his people's status seeking in relation to the meanings of God's Word for them.

Preparation for the initial sermon, therefore, should occur not only in his study with his books but in his life and work with his people. Out of his ministry to them should come understandings that are as valid and valuable a preparation for his preaching as anything that he would do in the privacy of his study. The meanings that come out of his ministry to people should illumine his study, and the meanings that come out of his study should help him to understand the experiences of his ministry.

The preacher, for example, who urged the practice of love which the layman had considered impractical, might have been helped in his initial proclamation had he known about and used as illustration the layman's understanding of how important it is to treat an opponent as a person. He could have discussed the practice of love in the terms of a lived life rather than in terms of a theory, which would have been more illuminating for his hearers. The proclamation of the truths of the gospel need more of the concreteness of the incarnation of truth and less of a philosopher's abstractions.

Overwhelmingly laymen plead that preachers present the timeless truths of their message in the terms of the exigencies of their immediate situation.

Second, the congregation's task. Recently I have begun to realize how much more we could do to help our people participate in the church's preaching. They do not characteristically think of themselves as participants in sermons. Their language reveals that they hold the same image as held by the clergy. They come, they say, "to get something." "It's up to the preacher to produce." "I always wait for the sermon; I wonder what our preacher has prepared for us this time."

NO wonder so many ministers are anxious about preaching. Their own and laymen's concepts put the whole burden on them. No wonder preaching is not more effective since many people bring so little to it. A parishioner who was always critical of the sermon remarked as usual one Sunday morning, "I certainly didn't get much out of that sermon to take home," to which a fellow parishioner replied, "Well, you didn't bring anything to take it home in."

And that is just the point that I wish to make again. The church's preaching is not a one-way communication from the preacher to the

congregation, but a two-way dialogical relationship. Worship, of which preaching is a part, is a meeting of the people with God, and preaching should provide a meeting between the meanings that people bring out of their living and the meanings of the gospel as presented in the sermon. Preaching, therefore, is an event in which both people and preacher have a part, but the congregation will not know or understand its part without instruction, and this the minister may provide.

First, he should occasionally use the sermon time to explain to the congregation its part in the church's preaching. As a teacher I have found that my students were helped to learn if I took time now and then to explain the purpose and method of the course. Congregations need the same help. Inquiry seems to reveal that few laymen have ever been instructed in the nature of preaching and their part in it. "Preparation" and "delivery" are as relevant to the lay participation in the sermon as gospel event is to the preacher.

Second, help them to understand how they may prepare for their part in the proclamation of the gospel. The congregation expects the minister to come prepared with the sermon, and he should expect them to come similarly prepared. They need help to understand that the results of the minister's preparation depend upon their preparation to hear and receive his sermon. Do they realize, for instance, that their past week's experiences at home, at work, and elsewhere provide the meanings that they bring to the church, out of which they hear what the minister says?

Of course, the preacher in his sermon has to help his people identify their meanings and help them raise their questions and employ their insights. This is just as much a part of the work of preaching as the exposition of the Word of God. The preacher has to be responsible for both the Word of God and for the word of man. The meanings of one are to meet the meanings of the other. The dialogical preacher awakens in his people the meanings of their daily living and out of these they hear the Word as Answer. Reflective living, with increasing capacity for thinking theologically about his experience, is the layman's way of preparing to participate in the preaching of the church. The Holy Spirit works through both the preacher and the people, and the meeting between them can be the Word of God for them. Experiments along these lines demonstrate that people do go to church with a greater sense of expectancy, with a more questioning ear and a more correlating mind. But we need to talk with them about this possibility and work out together ways and means whereby the church's preaching through our preparation and theirs may be more effective. This puts upon the minister of the Word of God a significant pre-sermon responsibility.

THIRD, we must help them understand their part in the delivery of sermons. Most laymen like sermons to be delivered with skill and grace, but they do not realize how much they can help the preacher by their attitudes and actions during sermons. Any sensitive preacher knows that a congregation's attitude and response has a lot to do with the power of his preaching. Unfortunately, congregations are not aware of how they do communicate with the preacher while he is communicating with them. Congregations can become as lazy and undisciplined as the preacher, and they need encouragement and guidance in maintaining both expectancy and responsiveness. Many a minister has complained to me about the attitudes of his congregation. When I have asked what they have done to help their people be aware of their attitudes and do something about them, the response is almost invariably "Nothing."

There is no reason at all why we should not tell our congregations that our effort to communicate requires their effort to hear and respond. They need reminding, for example, that their faces are expressive instruments of their minds and spirit and that therefore they should reveal by facial expression their attentiveness and their desire to help the Word be proclaimed. On several occasions when I was aware that there might be blocks in an audience or congregation to hearing the message I had prepared, I have called them to their part of the responsibility to communicate. I pointed out that the purpose of the occasion was as dependent on their effort to hear as on my effort to speak, and that in their honest effort to hear they would be communicating helpfully to me. I made it clear that they did not have to agree with me but they did have the responsibility, implicit in their presence, to dialogue with me. On every occasion that this approach was made, the communication achieved was deep and real. Our congregations may learn to know and practice their part in dialogical preaching as a normal part of their church attendance.

Dialogue between preacher and people can be expressed between sermons. The comments of people need to be freed from the monotony of either saying nothing or of making the inane remark, "I enjoyed the sermon." Sermon discussion can be stimulated by organizing laymen into sermon backfire sessions. Our experience at the Institute reveals that the quality of listening of a whole congregation, and therefore of their participation in the preaching of the church, can be changed by fairly consistent use of sermon discussion groups in which half a dozen or more people discuss the sermon and its meaning for them. Experience indicates that it is easier for lay people to do this if the preacher is not present, and their discussion is recorded and listened to later by him. He may then respond through his next sermon or

in a later meeting with the group or in any other way that seems appropriate. Ministers who have employed this kind of resource observe that even the behavior of a congregation changes with the increase of dialogue between the pulpit and pew. They acknowledge that they experience a sense of liberation in their preaching as a result of the relationship that is born out of the dialogue.

WE need now to consider the second stage in the delivery of a sermon. Now the sermon should go into orbit. So far we have been thinking about the preacher's sermon and the people's part in its preparation and delivery. Now we are thinking about the people's sermon which is to be delivered by them in the world by means of the dual languages of relationship and word. The sermon therefore is not finished when the preacher descends from his pulpit. We might say that the church thus far has only half preached it. If the sermon is more than a mere discourse and is instead the means by which the meanings of God and man meet, then it is not complete until it is translated into action. The church must hear the Word and translate its hearing into doing. No one can say a sermon is no good or bad unless he has tested it and found out. The congregation as the people of God must now live the truth and in so doing deliver it to the world and its need.

Thus we may say for the sake of vividness that the life of a sermon, far from being limited to the few minutes required for its delivery, is at least two weeks. Both preacher and people begin the preparation for a sermon on Monday when they begin their week's duties, and assemble on Sunday for the delivery of the sermon in which both share, and it continues to be preached in and through the lives of the preacher and people until at least the following Saturday. Of course, its influence continues indefinitely. The two-week period referred to is the time of concentration on any given sermon. Under the dialogical concept, however, the life of each sermon anticipates the next so that the Word of God is being both prepared for and translated by both preacher and people at the same time.

This makes a sermon a living event instead of an oratorical performance, an event which becomes a part of the action of God in the world. It is an event in which clergy and laity have a mutual and complementary responsibility. Furthermore, the process of this concept of preaching shares in the nature of Christian relationship which is to be understood as a relationship in which each person calls forth the power of being of another. The minister as preacher calls forth the parishioner as a questioning, affirming Christian person, and the parishioner calls forth the minister as a person who is the instrument of the truth of Almighty God for others.

Program Materials for PWOC

By **DOROTHY MACLEOD**
General Director
United Church Women
National Council of Churches

THROUGH ever-increasing correspondence I have been asked to suggest program materials for groups of Protestant Women of the Chapel. This is not easy to do. For United Church Women is a *movement*, not an organization in the usually conceived pattern of thought.

United Church Women has no brochure providing month by month programs with suggested available material. It seeks to avoid duplicating the program procedures of denominational groups. It attempts to supplement the denominational areas of concern by relating them to each other, and by offering a way in which they may unite across denominational lines for concerted action in local, state, and national communities.

Hence, United Church Women as a department emphasizes three Special Days as highlights of the ongoing work of committees charged with the responsibilities of stimulating united study and action. These Special Days are sponsored by United Church Women, and promoted through the women of the denominations by Councils of Church Women at work in local communities.

Programs for these three Special Days—namely World Day of Prayer, World Community Day and May Fellowship Day provide study materials for Councils and Protestant Women of the Chapel groups which is to be widely used over lengthening periods of time. These relate to the concerns of Christian World Missions, Christain World Relations, and Christian Social Relations, respectively. Packets of material for these Days are prepared nine to twelve months in advance and Councils and groups are urged to order them promptly so that plans may be made for their fullest use. Such use of this material offers suggestions for study throughout the year.

In addition special materials are prepared from time to time. The new triennium 1961-1964 has for its theme, "The Church Ecumenical, Its Oneness, Its Mission, Its Ministries." A study guide for the consideration of this theme is available which is most provocative of thought and action. It offers suggestions enough for several programs of study, discussion and action (Price 50 cents). A little booklet entitled *Keep Them One* by Inez Mozer is available especially for use during the first year. (Price 50 cents). Similar studies for the ensuing years will follow.

A very attractive new color-sound filmstrip is available to tell the story of the work of United Church Women who are at work in Councils today. It has 75 frames with a 33⅓ rpm record and script for projectionist's use. Any standard filmstrip projector and standard three-speed record player can be used. It sells for only $8.00 and can be used often by many groups, on various occasions.

Follow Those Women by Gladys Gilkey Calkins is a new booklet just off the press, which gives the history of United Church Women, and the development of United Work among Protestant Women during the last century. It is delightfully written and gives the scope and breadth of the concerns of Church Women through the years (Price $1.25). A review of this book would make a most interesting program.

There is no better way to keep in touch with what is happening in United Church Women work today than to subscribe to *The Church Woman* magazine (Price $1.50 for one year; $2.50 for two years; $3.00 for three years). Here is a magazine, the only interdenominational magazine written by women for women, which keeps you abreast of events, trends and thinking in the Ecumenical Movement today—Order now!

All material available from

United Church Women
475 Riverside Drive
New York 27, New York

POPULATION EXPLOSION

Sociologist Danforth P. Stern was lecturing to a club in Illinois on the crisis arising from the world population explosion.

"Somewhere in the world a woman is giving birth to a child every sixty seconds—day or night," he began. "Now, what are we going to do about it?"

A lady in the audience raised her hand. "I think we should find that woman," she said, "and stop her!"

—*Saturday Review of Literature*

* * *

We must choose between peace on earth or earth in pieces.—C. Carey Cloud, quoted by Lowell Nussbaum, *Indianapolis Star*.

NEWS ROUNDUP

NEW EXECUTIVE SECRETARY FOR THE GENERAL COMMISSION

As of July 1, 1962, the Reverend **A. Ray Appelquist** will succeed Dr. **Marion J. Creeger** as executive secretary of The General Commission on Chaplains and Armed Forces Personnel. Mr. Appelquist is an American Baptist and has been serving as secretary of the Department of Christian Ministry to Service Personnel, American Baptist Home Mission Societies since 1958. During this time Mr. Appelquist served as a member of the Executive Committee of The General Commission on Chaplains and Armed Forces Personnel, and as an officer of the Committee on Chaplains of the American Baptist Convention.

Prior to 1958 Mr. Appelquist served as an Army chaplain for nine years and before that held Baptist pastorates in Wisconsin, Illinois, and Massachusetts. The Appelquists have five children: Nancy, Janet, John, Mary Lou and Carla Rae.

Dr. Creeger has served The General Commission on Chaplains since May, 1953, and has rendered most effective and valuable service to both The General Commission and the thirty-three Protestant denominations represented by the agency in the military and VA chaplaincy. Prior to 1953 Dr. Creeger was executive director of the Commission on Emergency Services, National Council of Churches, for eighteen months. He was superintendent of the New Haven district of The Methodist Church from 1945-1951. Previous to that he was parish minister in the New England area. His retirement residence will be at Meriden, N.H. Dr. Creeger has two children: a son, **George R.**, associate professor of English at Wesleyan University, Middletown, Conn.; and a daughter, Mrs. **Kenneth Smith,** who resides in Caracas, Venezuela, where her husband is employed by the Creole Petroleum Company, a subsidiary of Esso.

OPERATION CENTURION

Operation Centurion is gathering momentum. The response from chaplains and laymen has been enthusiastic and most encouraging. Denominational leaders have received the news of this adventure and Christian statesmanship with unprecedented interest.

Dr. E. Stanley Jones spoke from the Pentagon Pulpit on January 8. At a luncheon following one of the greatest messages ever heard in the Pentagon, he endorsed Operation Centurion in the strongest terms. It is his conviction based on personal experience that Japan is the pivotal country in the Orient and is at the psychological point of readiness for a Christian conversion.

Operation Centurion is commended to your prayerful consideration.

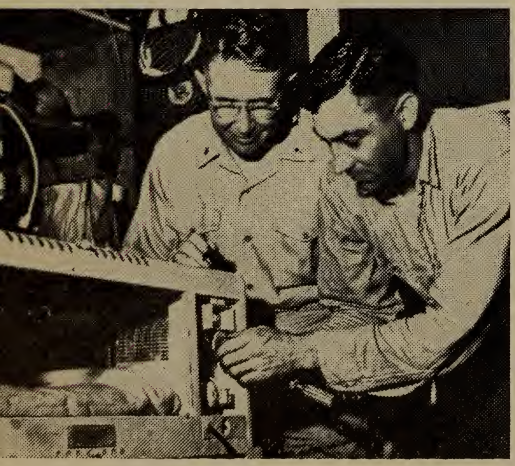
Send any contributions to: Capt. K. L. Butler, USN, Rm. 2-D-840, Pentagon, Washington 25, D.C.

CHAPLAINS

A three-day conference for thirty-eight MATS Base Chaplains and guests was held at McGuire AFB, N.J. Chaplain, Col, **Henri T. Hamel,** MATS Command Chaplain, officiated and a greeting was read from Lt Gen **Joe W. Kelley,** MATS Commander, who asked that the chaplains "impress upon young airmen the strength, courage, and generosity received from religious and spiritual values." Two Air Force films—"Power and Peace" and "Of Faith and Flight" were shown.

Two hundred seventy-one active duty, Reserve and National Guard chaplains were brought up to date on the military and religious programs at the Third U.S. Army Chaplain Training Conference, Ft. McPherson, Ga., planned by Chaplain (Col) **Harold H. Schulz,** Command Chaplain, Third U.S. Army.

LCDR John K. Dodge, CHC, USN, assists Clarence Braeklin, EM3, in repairing incubator belonging to the Presbyterian Hospital, San Juan, P.R., during a visit of USS *Cadmus* (AR-14) to that city.



A new air-conditioned chapel seating three hundred persons was dedicated for service to three battle groups of the Second Infantry Division, Ft. Benning, Ga. Participants in the dedicatory service were Chaplain (Col) **Harold H. Schulz,** Third U.S. Army Chaplain; Chaplain (Col) **Silas E. Decker,** U.S. Army Infantry Center Chaplain; Chaplain (Lt Col) **James H. Fiser,** Second Infantry Division Chaplain.

Protestant Women of the Chapel designed and created a Nativity scene which they persented to Chaplain (Maj) **Matthew D. Blair,** Assistant Post Chaplain, for use at Ft. McPherson, Ga., during the Christmas season.

Rebel Religion, a history of the Confederate chaplaincy through the Civil War, was written by Chaplain (Maj) **Herman A. Norton** of the 30th Armored Division, National Guard. Chaplain Norton is dean of the Disciples Divinity House at Vanderbilt University, Nashville, Tenn., where he is a professor of American Christianity.

Two hundred chaplains, active duty, Reserve and National Guard, attended the highly successful Fifth Annual Chaplains Seminar at the HQ, Second U.S. Army, Ft. George G. Meade, Md. Many chaplains rated this one the "best yet."

At Ft. Benning, Ga., the Protestant Women of the Chapel have organized small morning prayer circles to pro-

(*Continued on page 52*)

Protestant Chaplains Make Missionary Field Orientation Trip

Protestant Chaplains of the 3rd Marine Division toured the Protestant mission work being conducted on Okinawa. Tour was sponsored by the Division Chaplain's Office.

First stop was Nishihara Church, whose pastor is the Rev. Mrs. Heroko Arakawa, who was given a check for $100.00 from the Protestant Chapel Fund.

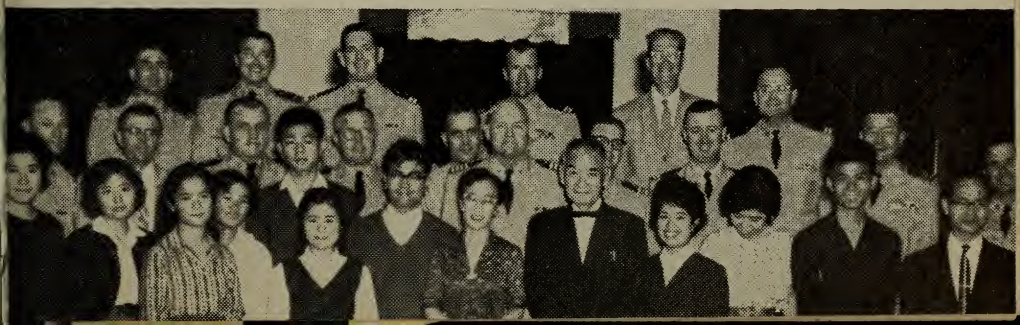
The chaplains visited Airin-En Children's Home at Yonabaru. Also visited were The Futenma Baptist Church of the Okinawa Baptist Association; the Jochi and Misato Churches of the United Church of Okinawa; the Central Baptist Church and All Souls' Episcopal Church, two English-speaking churches of the Machinato area; and the Okinawa Christian Institute.

Chaplains on this tour were H. F. Menges, K. I. Meier, J. D. Reid, R. E. Price, H. Sorrill, W. N. MacFarlane, T. B. Respess, R. L. Bigler, G. C. Swanson, H. H. Bond, S. M. Panko, W. J. Schwartz and W. R. Begg.

Protestant Chaplains of 3d Marine Division as they leave headquarters for tour of mission work on Okinawa.

Baptist chaplains of the 3d Marine Division with kindergarten children and teachers of Naha Baptist Church.

Chaplains pose with members of the faculty and a group of second-year students at the Okinawa Christian Institute following the morning chapel service.



The Navy Chaplains
of the
Pearl Harbor Area
request the honor of your presence
for Dinner
Tuesday, 28 November 1961
at 1900
in the Kula Room of the Officers' Club
Pearl Harbor Naval Station
to celebrate the
One Hundred Eighty-sixth Anniversary
of the
Chaplain Corps, United States Navy

Uniform
Service Dress White

Shown above is the invitation to the 186th Anniversary Navy Chaplains' Corps Dinner, Pearl Harbor Area. Picture below shows left to right: CDR F. W. Brink, CHC, USN, Asst. Fleet Chaplain; Mrs. John Gaertner; Chaplain, Col, John Fellows, Senior Air Force Chaplain in Hawaii; Mrs. John H. Sides; CAPT Walter A. Mahler, CHC, USN, Fleet Chaplain; ADM John H. Sides, Commander in chief; Pacific Fleet; Mrs. John Fellows; Chaplain (Col) John Gaertner, Senior Army Chaplain in Hawaii.

mote the religious life of the post through prayer, study, and acquainting new arrivals with the worship and religious education activities available. PWOC hope to enlist church school teachers and supervisors to enlarge the chapel program.

Lt/jg **Christopher B. Young,** CHC, USN, was given a church flag to fly at the South Pole during his assignment to *Operation Deepfreeze,* 1962, in Antarctica.

Chaplain, Col, **Samuel M. Bays,** Staff Chaplain, 26th Air Division, Syracuse, N.Y., was named "Chaplain of the Year—1962" by the Reserve Officers Association and received the coveted award at the annual mid-winter National Council banquet at Washington, D.C. He was selected for the award because "he was a responsible chaplain in staff positions for nearly twenty years and contributed greatly to the development of the spiritual and moral programs of the Air Force chaplaincy."

Chaplain, Maj, **Thoburn Speicher,** Malmstrom AFB, Mont., was host to the Rev. **Charles Nowland,** pastor of the Westside Methodist Church of Great Falls, Mont., and Dr. **Carl Larson** of the American Bible Society and all Protestant clergymen of the area. Purpose of the meeting was to explain "Bible Week," which is a concentrated technique of Bible study begun during WW II.

The Clinic in Preaching at Duke University, Durham, N.C., will be held July 2-13, 1962. Five spaces of the twenty participants allowed will be given to chaplains. Inquiries should be

addressed to Professor **James T. Cleland,** Dean of the Chapel, Duke University, Durham, N.C.

Still time to attend one of the 1962 Protestant Chaplains' Retreats sponsored by The General Commission on Chaplains. If you haven't attended one as yet, we hope to see you either at Estes Park, Colo., April 30-May 3, 1962, or Ridgecrest, N.C., June 4-7, 1962. (For further information see the October 1961 CHAPLAIN, pages 14-17, or write Chaplain **Glenn J. Witherspoon.**) There has been one change. Forum Leader at the Ridgecrest Conference will be Dr. **Robert W. Burns,** pastor of the Peachtree Christian Church of Atlanta, Ga. Be seeing you!

Chaplain, Lt Col, **Cornelius Sharbaugh** has been assigned to the office of the Chief of Air Force Chaplains, Pentagon, Washington, D.C.

During December, 1961, an Air Force Conference was conducted regarding problems related to the Air National Guard. Participants representing the Air Force Chaplaincy were: Chaplain, Col, **Russell L. Blaisdell,** Command Chaplain, Tactical Air Command; Chaplain, Lt Col, **Robert M. Rutan,** Command Chaplain, Air Force Logistics Command; Chaplain, Lt Col, **Delvin E. Ressel,** Hq. Air Defense Command; Chaplain, Lt Col, **Wendell F. Rex,** Hq. Military Air Transport Service.

Recently visiting in the Washington area was Chaplain, Lt Col, **Booker T. Davis,** USAF (Ret.) who is now in business in Denver. Booker says he is really enjoying his retirement.

Dr. E. Stanley Jones (center) conducted a Protestant Retreat at the Chapel of Hope, U.S. Fleet Activities, Yokosuka. Shown with him are Dr. J. T. Seamand (left), and Dr. Saburo Yosumura (right).

CHAPLAINS RETIRING

From the Army: Chaplain (Col) **Sidney R. Crumpton**—last duty station, HQ XII U.S. Army Corps (Res) Atlanta, Ga. Civ. address: Chaplain of The Citadel, Charleston, S.C.

Chaplain (Lt Col) **Earl E. Wolf**—last duty station, HQ U.S. Army Transportation Command, Ft. Eustis, Va.

Chaplain (Lt Col) **Harry W. Webster**—last duty station, HQ U.S. Army Garrison, Ft. Mason, Calif.

Chaplain (Lt Col) **Ernest E. Northern, Jr.**—last duty station, Ft. Hamilton, N.Y.

Chaplain (Lt Col) **Ernest F. Kendle**—last duty station, Walter Reed Army Medical Center, Washington, D.C.

Chaplain (Lt Col) **John A. Olschewske**—last duty station, HQ

2d Training Regiment, Ft. Jackson, S.C.

From the Air Force: Chaplain, Lt Col, **John S. Garrenton**—last duty station, HQ 2856th Air Base Wing, Griffiss AFB, N.Y.

Chaplain, Lt Col, **Foster B. Perry**—last duty station, HQ 823d Combat Support Group, Homestead AFB, Fla.

Chaplain, Capt, **Robert A. Malone**—last duty station, HQ 832d Air Group, Cannon AFB, N. Mex.

Chaplain, Lt Col, **Thomas M. Anthony**—last duty station, 1405th Air Base Wing, Scott AFB, Illinois. Civ. address: Belvidere, Tenn.

Chaplain, Lt Col, **Chester R. McCelland**—last assignment, 10th Air Base Group, APO 238, New York, N.Y. Civ. address: ranch in Elkens, Ark.

From the Navy: CDR **Charles W. Adams,** CHC, USN—last duty station, U.S. Naval Station, Treasure Island, San Francisco, Calif.

CAPT **Glyn Jones,** CHC, USN,—released from duty as Force Chaplain, Headquarters, U.S. Navy, Europe, due to illness. At this time he is a patient at the U.S. Naval Hospital, San Diego, Calif.

PERSONALITIES

Dr. **Reeve H. Betts,** chief of Thoracic Surgery at the VA Hospital, Philadelphia, Pa., was elected to the Board of Directors of American Leprosy Missions, Inc. ALM gives financial and medical aid to 268 leprosy treatment centers and clinics in 33 countries, with a total of more than 100,000 patients.

Colonel J. G. McDonald, Base Commander, Rhein/Main Air Base, Gy., greets Chaplain, Maj., William Montgomery of Giebelstadt, during Protestant Preaching Mission recently held. Chaplain, Col, Vernon Rogers conducted the four Sunday services and Chaplain Montgomery preached the remaining nine services. More than 1,300 persons attended. Chaplain, Maj, Dan Jorgensen is Wing Chaplain; Chaplain, Capt, Ray Mitchell was project chaplain.

The Honorable **Carlos G. Romulo,** Philippine ambassador to the U.S., invited four outstanding Americans to participate in the Rizal International Congress held in Manila to honor **Jose Rizal,** brilliant Filipino doctor, scientist, writer and pre-Spanish-American War martyr. He has been called the "George Wash-

ington of the Philippines." Participating in the Congress will be Dr. **Frank C. Laubach,** executive director of the Laubach Literacy Fund, Washington, D.C.; Mrs. **Ruth L. Butler,** custodian of the Edward Ayer Collection, Newberry Library, Chicago, Ill.; Mrs. **Marguerite J. Fisher,** associate professor of political science, Syracuse University, Syracuse, N.Y.; Dr. **Luther Evans,** former Librarian of Congress and ex-director general of UNESCO. Dr. Laubach has written a biography entitled ***Rizal, Man and Martyr,*** and has been asked to prepare and read a paper about the national hero during the Congress.

New Associate Secretary of the Armed Forces Division, Protestant Episcopal Church, is Chaplain **Worthington Campbell, Jr.,** who will work with the various Diocesan Armed Forces Commissions in keeping contact with their members in military services. Chaplain Campbell's last assignment as a Navy chaplain was on the U.S.S. *Independence.*

The Reverend **Milton Heitzman** has been appointed Director of the Religious Department of Eye Gate Productions, Inc., 146-01 Archer Ave., Jamaica, N.Y. Mr. Heitzman was Director of Educational Evangelism for the National Council of Churches, New York, N.Y.

The Reverend **Robert F. DeLano** of Kittaning, Pa., associate director of Missionary Cooperation of the Pennslyvania Baptist Convention, has been appointed vice president of American Leprosy Missions and will have special administrative responsibilities in the promotion and overseas programs.

SEMINARIES AND CHRISTIAN COLLEGES

Forty Bibles in thirty-one languages and dialects have been presented to the library of International Christian University, Tokyo, Japan, by members and sponsors of the Women's Planning Committee of the Japan International Christian Univer-

Protestant Lay Leaders of the 3d Battalion, 3d Marines, in cooperation with the Battalion Catholic Lay Leaders sponsored the special Inter-Service Divine Worship entitled "Partners in Prayer for Peace," in observance of Armed Forces Day and Memorial Sunday at Ora Wan Theater, Camp Schwab, Okinawa. Picture shows Battalion Commander, Lt Col Martin J. Sexton, USMC; Battalion Chaplain, Lt Wendell R. Begg, CHC, USNR; and Battalion Protestant Lay Leaders.

The Very Reverend Francis B. Sayre, Jr., right, Dean of the National Cathedral (Episcopal), and Capt John H. Craven, CHC, USN, left, Senior Chaplain at Marine Corps School, dedicate one of the four newly installed etched glass memorial windows in the MCS Memorial Chapel. Sixteen windows are scheduled for installation during the year 1962.

sity Foundation, together with gifts from the American Bible Society and the Japan Bible Society. The multilingual set of scriptures is housed in a separate room in the library and is of special significance to students of the Bible and of comparative linguistics.

Dr. **Perry E. Gresham,** president of Bethany College, Bethany, W. Va., has been elected chairman of the Presidents Athletic Conference for 1962. The PAC is composed of eight schools and was formed with the principle of having no special sports subsidies for athletes. Conference sports in PAC include football, swimming, cross country, basketball, track, baseball, tennis, golf, wrestling, fencing and soccer.

NEWS BRIEFS, UNITED STATES

"What are the nature and mission of the Church? What right, if any, have churches to commend or criticize governments?" These and many other questions will be asked and answers attempted in a study of involvements between The Methodist Church and various governments by a newly appointed Commission on Interagency Church-State Relations. The Commission headed by Dr. **W. Astor Kirk** will begin study in 1962 and is expected to report to the Methodist General Conference in 1964.

We're happy to learn that Dr. **Alfred Carpenter,** former head of the Chaplain's Commission for the Southern Baptist Convention, is improving after surgery and the very serious days which followed.

A call was given by the National Council of Churches on Race Relations Sunday for churches to take action within their own organizations and support community action as witnesses. "By this all men will know that you are my disciples, if you have love for one another" (Jn. 13:35). Observance of Race Relations Sunday was begun interdenominationally in February, 1923.

A survey made by the **Billy Graham** Crusade News Bureau shows that 87% of persons replying would

include the Bible as one of the five books they would take with them into their fallout shelters. No other book approached the Bible in popularity in the poll conducted on "plain" stationery.

The Center for the Study of Democratic Institutions has published an 80-page statement declaring that churches have a responsibility to act as a moral critic of American society, but that they should seek to influence society by persuasion and not by coercion, economic pressure, or political threats. Entitled *Religion and American Society*, single copies are available without charge by writing to the Center's headquarters, Box 4068, Santa Barbara, Calif., or 133 E. 54th St., New York City.

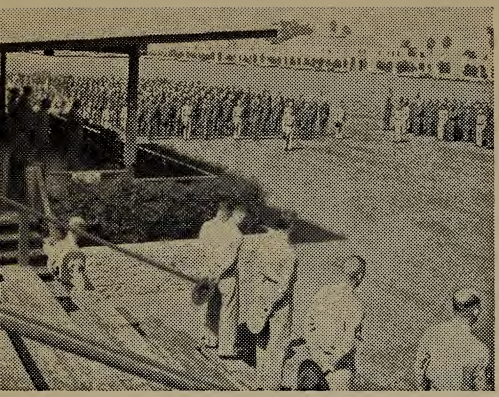
World Day of Prayer (March 9, 1962) was observed throughout the world and in 20,000 towns and cities of the United States. The 1962 service was prepared by the women of Uruguay and the theme was "For God so loved the world." This was the 76th observance of women of the world worshiping God together.

After almost fifty years, the name of The Church Peace Union is being changed to the Council on Religion and International Affairs. The new name is being adopted with the intention of indicating more clearly the nature and function of the organization. The November issue of WORLDVIEW carried extended editorial comment on the work of the organization and the reasons for renaming it.

About 250 home mission leaders from twenty-two participating denominations under the auspices of the National Council of Churches grappled with the problems of making the United States really Christian before the end of the century at a meeting held in Atlantic City, N. J. To have the church serve all races and classes, the big city as well as suburbia, and the deserted countryside is a problem to be solved within the thirty-nine years remaining in this century.

"We cannot afford to divide the already inadequate resources of public education here in the United States among a series of competitive private school systems," said the Rev. **Dean Kelly,** Director of the Department of Religious Liberty of the National Council of Churches. "Recent proposals to grant or loan public funds to churches to build church schools would have this effect, and is completely unacceptable to most Protestant, Orthodox, Jews and non-church members." He suggested "shared fa-

Capt C. Y. Murff, Jr., DC, USN, Naval Training Center, San Diego, receiving a Certificate of Appreciation awarded by The General Commission on Chaplains. LT Col Frank Wilkinson, USMC, Marine Corps Recruit Depot, also received a certificate. CAPT John Shilling, CHC, USN, made the presentations as RADM Stanton Salisbury, CHC, USN (Ret), former Chief of Chaplains, looks on.



Capt Emil F. Redman, CHC, USN, opens the mid-morning observance of Prayer Day—set aside by the President as a day "for the people of the U.S. to turn to God in prayer"—at the Marine Corps Recruit Depot where 1,500 members participated. Chaplains of three main faiths prayed.

cilities" in which all children attend public schools for some subjects such as physical training, vocational education, mathematics, science courses and home economics and private schools for history, social studies, literature and religion. Such a program would have advantages for both Roman Catholics and non-Catholics.

Zondervan's have booked advance orders of 100,000 copies of *The Amplified Old Testament* (Part Two) before the February publication date. More than 750,000 copies of *The Amplified New Testament* have been distributed since its release three years ago.

February issue of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION was devoted to the topic, "The Church's Ministry and Persons with Special Needs." Copies may be ordered from the magazine at Box 303, New York 27, N.Y.

Bishop **Reuben H. Mueller,** former chairman of the General Commission on Chaplains, received an honorary degree from the Tokyo Union Theological Seminary. Presentation was made by President **Hidenobu Kuwada.**

Ch, Major, **H. C. Gober,** USAF, has recently been assigned to London.

JOTTINGS FROM ABROAD

The Orthodox churches of Russia, Poland, Romania and Bulgaria were admitted to the World Council of Churches along with two Chilean Pentecostal bodies, and seventeen Protestant churches from Africa, the South Pacific Islands, Pakistan and the United States. This brings the membership of world churches to 198. The International Missionary Council was merged into the Division of World Mission and Evangelism of the World Council with Bishop J. E. Lesslie Newbigin as the director of the new division. Presidents elected are Sir Francis Ibiam, governor of the Eastern Province of Nigeria; Mr. Charles C. Parlin, a lawyer from New York City; Archbishop of Canterbury (Dr. A. Michael Ramsey) of England; Archbishop Iakovos of the Greek Archdiocese of North and South America; Dr. Martin Niemoller, president of the Evangelical Church of Hesse-Nassau; and Dr. David G. Moses, principal of Hislop College, Nagpur, India. Honorary president is Dr. J. H. Oldham of Great Britain, a pioneer in the modern ecumenical movement.

Heart of the Christian Year by HAROLD B. WALKER. Harper & Brothers. 1961. 152 pp. $3.00.

The Meaning and Message of Lent by EUGENE R. FAIRWEATHER. Harper & Brothers. 1962. 159 pp. $3.00.

Lenten-Easter Sourcebook by CHARLES L. WALLIS. Abingdon Press. 1961. 224 pp. $2.95.

Week of the Cross by WILL SESSIONS. Bethany Press. 1960. 96 pp. $2.00.

Heart of the Christian Year is a series of popular devotionals for use from Advent to Easter. These daily meditations were prepared originally for use in the *Chicago Tribune.* Later they were taken up and used as a syndicated feature by the New York News-Chicago Tribune Syndicate. Dr. Walker, pastor of the First Presbyterian Church, Evanston, Illinois, who is the author, points out that he has discovered that "men and women do want and need an easily accessible spiritual stimulus daily."

Prepared as they are for a busy audience, an audience "on the go," the meditations are not "deep." However, they are invigorating. The author draws illustrations from all walks of life and finds spiritual messages in the common things.

The Harper book for Lent in 1962 has been prepared by the Reverend Eugene R. Fairweather, associate professor of Dogmatic Theology at Trinity College, University of Toronto.

No doubt the Korean undergraduate who draped his room with black velvet for the Lenten season was extravagant and a bit of a show-off, but he did make one good point—Lent should be an atmosphere that surrounds us and an experience that gets into our flesh and nerves and bones, a way of life.

Dr. Fairweather points out that "the Lenten observance is linked to the solemn and joyful proclamation of the very heart of the gospel in the Easter festival." The good news is that God has brought a divine victory in the dying and rising again of Jesus Christ. With this approach the author examines the depth and urgency of the question of death for human beings; he discusses the sacraments of the gospel—baptism and holy communion; he sets Lent in the noble structure of the Christian calendar of worship and devotion. This is a book of profound substance and perennial interest. Ideal for the Lenten season, it opens up a new way of life for the year round.

The Lenten-Easter Sourcebook, edited by Charles L. Wallis, was prepared last year. True to its name, this is a sourcebook for the busy minister and church worker who is looking for stimulation and guidance in the heavy task of Lenten-Easter preaching and worship. The materials are drawn from the main stream of

Christianity throughout many centuries and emphasize the varied facets of the passion and resurrection of our Lord. They are chronologically arranged according to the events of the Passion, the circumstances of Holy Week, the personalities involved, and the symbolic and psychological tone of the events treated. Topics, texts, illustrations, sermon outlines, series outlines, calls to worship, invocations, and prayers for the entire Lenten-Easter season are included.

The Week of the Cross presents vivid pictures of the eight great days from Palm Sunday to Easter. This book excellently sets forth what happened during Holy Week, the last week in the earthly life of our Lord. What we think about the book is illustrated by the fact that we are reproducing in part in this issue of THE CHAPLAIN two of the chapters from this book, that of Good Friday and Easter—"The Day of the Cross" and "The Day of Hope Fulfilled."

The Life of Christ, edited by ELIZABETH CHAMBERLAYNE. Bantam Books, Inc. 1961. 216 pp. $1.25.

The Purgatorio by DANTE. Translated by John Ciardi. New American Library of World Literature, Inc. 1961. 350 pp. 75 cents.

The Ancient Library of Qumran by FRANK MOORE CROSS, JR. Doubleday & Co., Inc. 1961. 260 pp. $1.25.

The life of Christ is beautifully portrayed by the old masters from the annunciation through the resurrection. Some of the world's great paintings of the significant events of the life of Christ appear here. Generally, the story is presented through the King James Version of the Bible. There is a Prologue which will have to be taken skeptically by the reader for it is from the apocryphal Gospel of the Nativity of Mary.

The Purgatorio of Dante is presented in a new translation by John Ciardi. This medieval masterpiece has been rendered in modern English and crystallizes the power and beauty inherent in Dante's immortal conception of the aspiring soul. **The Purgatorio** expresses Dante's profound and Christian evaluations.

More than five hundred manuscripts have been discovered in the caves of Qumran, Palestine. These are now in the museums of Palestine. Since the earliest discovery in 1947 many books have been written about the Dead Sea Scrolls. This paperback is one of the best. Mr. Cross is one of the outstanding authorities on the Dead Sea Scrolls. He is a member of the international and interconfessional team of scholars which has been working on the material in the Palestine Museum at Jerusalem. These scrolls are important because they shed light upon the early Christian community. Scholars will be working on these manuscripts for many years to come. This excellent paperback will afford an adequate introduction.

How My Mind Has Changed, edited by HAROLD E. FEY. A Meridian Original Paperback. The World Publishing Company. 1961. 192 pp. $1.25.

Work in Modern Society by J. H. OLDHAM. John Knox Press. 1961. 62 pp. $1.00.

In **How My Mind Has Changed** outstanding theologians as diverse as Martin Luther King, Jr., Paul Tillich, Karl Barth, Billy Graham, James A. Pike, and Reinhold Niebuhr show in these essays (which appeared in the liberal Protestant weekly, *The Christian Century*) how growth, change and refinement are a part of a living theology and faith.

Work in Modern Society was prepared originally as a pamphlet for the Study Department of the World Council of Churches. It has now been reissued by John Knox Press. It deals with the important subject of the Christian meaning of work. Surely Christianity gives an understanding of life by which men can *live*, not alone in a parsonage or manse or in sheltered occupations but in the pressures and conflicts of political and industrial life today. Even those persons who do not come to church or to chapel need an understanding of the meaning of work if faith is to become an effective force in society.

That Wheel in Your Hands by LAWRENCE P. FITZGERALD. Warner Press. 1961. 80 pp. $1.00.

One Hundred Talks to Teen-Agers by LAWRENCE P. FITZGERALD. Ministers Handbook Series. Baker Book House. 1961. 106 pp. $1.95.

The National Safety Council presents this brief review of **That Wheel in Your Hands.** "This book is a thorough and sensible approach to safe driving, geared to the teen-age driver. . . . Much of what Dr. Fitzgerald has to say is applicable to drivers of any age. He devotes an entire chapter to religion and safety and clearly explains the religious reasons for being a careful driver. He says that you should not drive until you possess 'an attitude of moral responsibility.' A unique feature of the book is the final chapter entitled, '50 Programs and Projects.' Here is a wealth of interesting ideas to spark up any safe driving program."

The publisher comments on the second book: "These are brief talks addressed to teen-agers. They are topics of interest to teen-agers and are written in the language of teen-agers. These would be excellent as devotional readings for teen-agers and youth. They will appeal to pastors and youth workers who are called upon to speak to and deal with teen-agers."

The Eucharistic Memorial, Part II: The New Testament by MAX THURIAN. John Knox Press. 1961. 133 pp. $1.75.

Sacraments: A Language of Faith by KENDIG BRUBAKER CULLY. The Christian Education Press. 1961. 83 pp. $2.00.

The Eucharistic Memorial is number eight in the Ecumenical Studies in Worship. It was written by Max Thurian, Sub-Prior of the Community of Taizé, France. This is Part II and deals with the eucharistic memorial in the New Testament. The book was translated by J. G. Davis. Here is a detailed study of the memorial in the New Testament, the words of Christ at the Last Supper, the eucharistic sacrifice, and the real presence. The author states as his purpose, "I have intended it to be a piece of biblical research which is

both in accordance with the Reformed tradition and ecumenical in approach."

Sacraments is by the professor of religious education at Seabury-Western Theological Seminary, Evanston, Illinois. Among the basic resources available to Christians are the sacraments, or "ordinances," as some Christian bodies call them. It is a fascinating quest to seek to understand what these are and what they can mean to us in the modern world. Why does the church have sacraments? What do they teach? What do they really mean? What differences exist among the churches with regard to their interpretation?

The author deals mainly, of course, with Baptism and the Lord's Supper. However, some consideration is given in Chapter Three to five other rites: Confirmation, Ordination, Marriage, Penance, and Extreme Unction.

Christian Worship by T. S. GARRETT. Oxford University Press. 1961. 190 pp. $3.50.

Worship in the New Testament by C. F. D. MOULE. No. 9 Ecumenical Studies in Worship. John Knox Press. 1962. 87 pp. $1.75 each; 4 or more, $1.50 each.

The Art of Worship by SCOTT FRANCIS BRENNER. The Macmillan Company. 1961. 95 pp. $2.75.

Christian Worship is a book which has come to us out of the church of South India. The author is T. S. Garrett. After discussing the meaning of worship, the author goes back into history, discussing the origin of baptism—"Christian initiation" —and the Lord's Supper. Next, he discusses the liturgies of the East and the West. Then he compares holy communion in the churches of the Reformation. And, finally, shows how worship is related to our daily lives.

The book was originally designed for Indian readers; in fact, it was intended to be a textbook for Indian theological students so the slant is that of South India. However, it is worth while to survey the worship in the United Church of South India. Comprehensive yet concise, the book is the expression of a sound grasp of liturgical principles.

Unfortunately, **Worship in the New Testament** was published with the title, **Worship in the New Testament Church.** It is by C. F. D. Moule and is one of the Ecumenical Studies in Worship. Like all the other books, primary emphasis is given in this one on baptism and the Lord's Supper. One unique emphasis in this book is on the fellowship meal.

The Art of Worship differs from the other two books in that it majors on the tools of worship. Note some of the chapter headings: Place of Worship, Furnishings for Worship, The Word in Worship.

All these books agree that worship is "the life blood of the church."

God Help Me! by WILLIAM B. SILVERMAN. The Macmillan Company. 1961. 294 pp. $4.95.

Christian Ethics for Practical Living by HORACE E. ORR. The Westminster Press. 1961. 139 pp. $3.00.

Basic Christian Beliefs by FREDERICK C. GRANT. The Macmillan Company. 1961. 126 pp. $2.95.

God Help Me! is a dynamic book. You may not always agree with the author but you will be awakened by what he says. More often than not we have grown up physically and intellectually but we still maintain childish concepts about religion. Accordingly, the author, a Jewish rabbi, tells us what not to believe about God, about prayer, about man, about the Bible, about immortality. A sample of the author's pungent message is found in Chapter One which is entitled "Man in Search of an Answer." Instead of saying with the psalmist "I will lift up mine eyes unto the mountains," we say in effect: (1) I will lift up mine eyes unto my material resources; (2) I will lift up mine eyes unto the book shelves; (3) I will lift up mine eyes unto the poets; (4) I will lift up mine eyes unto the General Assembly of the United Nations; (5) I will lift up mine eyes unto the scientists. But if we really find help, we must lift up our eyes unto God.

The late Horace E. Orr was professor of Religion and Philosophy at Maryville College until his death in 1958. A former student, A. Thomas Horst, has edited Dr. Orr's teaching notes and presented them in the excellent book, **Christian Ethics for Practical Living.** Dr. Orr's view is that "total living is morally significant—all of life's relationships, including the physical, social, economic, intellectual, and political, as well as the religious." The Christian cannot be indifferent to moral requirements and still regard himself a Christian. There are Christian ways of moral action and the Christian will seek to be guided by them. But where does he find moral truth? "Goodness and love are at the heart of the universe. Moral laws, therefore, are binding because they are in harmony with the universe." Moral laws are not therefore true because they are in the Bible, but they are in the Bible because they are true. Dr. Orr comments, "The Bible thus understood means then that the morally right consists in doing the best that is possible in the circumstances according as one's knowledge and understanding have enabled him to know the good."

With this basic concept of religious faith and morals, Dr. Orr in this book goes on to apply these principles to specific situations—the family, marriage, divorce, and citizenship.

In our efforts today to better understand our Christian faith we are asking such questions as: What do we mean by the Trinity? What is sin? How may one receive forgiveness? What is meant by "spiritual rebirth in Christ"? What is the Holy Spirit? What are the Christian doctrines concerning the resurrection, ascension, manifestations of the spirit, baptism, communion, atonement, scripture, saints and martyrs, life after death. **Basic Christian Beliefs** answers these questions and thus we begin better to understand the fundamentals of the Christian faith. It is concise, easy to read and understand, and comprehensive in scope. Its uniqueness is in the fact that Dr. Grant, who taught at Union Theological Seminary in New York for twenty years, gives us in depth the biblical backgrounds for our Christian beliefs.

Protestantism, edited by J. LESLIE DUNSTAN. George Braziller, Inc. 1961. 255 pp. $4.00.

A Calvin Treasury, edited by William F. Keesecker. Harper & Brothers. 1962. 152 pp. $3.50.

Protestantism proceeds from the pre-Reformation suggestions of Protestantism through the great reformers and their doctrines to the development of various modern movements within Protestantism. With this historical background the reader is introduced to the inner life of the Protestant creed: its concept of the church; its attitude toward the Scriptures; its understanding of experience, tradition, and faith; its relation to science and humanism; and its view of the destiny of man. Finally, the maturity of Protestant thought is seen in the last sections which explore Protestant social and political thought and the growth of the world missionary movement of the Protestant churches.

Protestantism is by J. Leslie Dunstan, who is professor of Christian World Relations at Andover-Newton Theological School. It is one of six books in a series on "Great Religions of Modern Man." Others in this series are on Judaism, Catholicism, Buddhism, Hinduism, and Islam.

A Calvin Treasury contains 535 essential selections from the **Institutes of the Christian Religion** arranged under more than four hundred key topics. It is a basic introduction to the thought of John Calvin.

Prayers for Men in Service, compiled by G. A. CLEVELAND SHRIGLEY. Devotional Life Press. 1961. 32 pp. 25 cents a single copy. 20 cents in quantities.

This is an excellent small prayer book for men in service. It is indexed and the serviceman should find it very useful. In this small booklet are prayers by outstanding Christian leaders: Leslie Weatherhead, Samuel Shoemaker, Daniel A. Poling, Henry Sloane Coffin, Reinhold Niebuhr and others.

Watch for a special series of articles to come in future issues of THE CHAPLAIN on books, the importance of reading, the use of good books and the like.

Addresses of Publishers

Abingdon Press, 201 Eighth Ave., South, Nashville 3, Tenn.
Augsburg Publishing House, 426 S. Fifth St., Minneapolis 15, Minn.
Baker Book House, 1019 Wealthy St., S.E., Grand Rapids 6, Mich.
Bantam Books, Inc., 271 Madison Ave., New York 16, N.Y.
The Bethany Press, 2640 Pine Blvd., St. Louis 66, Mo.
George Braziller, Inc., 215 Fourth Ave., New York 3, N.Y.
Christian Education Press, 1505 Race St., Philadelphia 2, Pa.
Devotional Life Press, 363 Elmwood Ave., Buffalo 22, N.Y.
Doubleday & Co., Inc., Garden City, N.Y.
Harper & Brothers, 49 E. 33rd St., New York 16, N.Y.
John Knox Press, Box 1176, Richmond 9, Va.
The Macmillan Co., 60 Fifth Ave., New York 11, N.Y.
New American Library of World Literature, Inc., 501 Madison Ave., New York 22, N.Y.
Oxford University Press, 417 Fifth Ave., New York 16, N.Y.
Warner Press, 1200 E. Fifth St., Anderson, Ind.
The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.
World Publishing Co., 2231 W. 110th St., Cleveland 2, Ohio

The General Commission on Chaplains and Armed Forces Personnel

Center: Dr. Marion J. Creeger, Executive Secretary
Left: Ch. Glenn J. Witherspoon, Director, Department of Chaplaincy Services
Right: Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

Contributors

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CREDITS: Pages 50-58, U.S. Navy and U.S. Air Force.